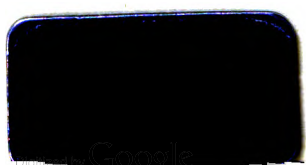
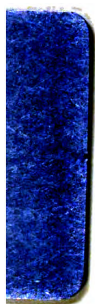

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A

TREATISE ON INDULGENCES.

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A

TREATISE ON INDULGENCES,

BY

MONSEIGNEUR J. B. BOUVIER,

BISHOP OF MANS.

TRANSLATED FROM THE FRENCH.

With a Preface

BY THE

REV. FREDERICK OAKELEY, M.A.

LONDON:

JAMES BURNS, 17 PORTMAN STREET,

PORTMAN SQUARE.

1848.



TO THE
REVEREND ROBERT JOSEPH WHITTY, D.D.

A NAME VERY DEAR

BOTH TO

THE TRANSLATOR AND EDITOR OF THESE PAGES ;

A NAME TOO

WHICH FORMS A LINK OF CONNEXION BETWEEN
THE ENGLISH CATHOLIC CHURCH AND HER IRISH SISTER,

HER PARTNER,

THOUGH IN EXCEEDING MEASURE,

IN THE REPROACH OF THE CROSS,

HER PATTERN IN UNTIRING ZEAL AND HEROIC FAITH,

This Volume is inscribed,

IN TOKEN OF

SINCERE AFFECTION AND GRATITUDE

FOR HIS LONG-TRIED KINDNESS,

AND THE ABUNDANT CONSOLATIONS OF HIS

MOST TENDER AND MOST DISCERNING

SPIRITUAL GUIDANCE.

PREFACE.

THE following translation of the standard work on Indulgences, by the present learned Bishop of Mans, was placed some months back in the editor's hands, with a request that he would revise it, and undertake the responsibility of publishing it. The task of revision was made comparatively easy by the general accuracy of the translation, which, although free, exhibits the sense of the original with great fidelity. The work of editing, as far as the treatise itself is concerned, has been confined to the addition of a few brief foot-notes in parts where explanation seemed necessary or desirable. But as it was thought unadvisable to multiply occasions of interruption to the reader, the editor has determined upon throwing into the form of a preface such simple remarks on the doctrine and practice of Indulgences as may tend to obviate the prejudice which that portion of Catholic teaching is apt to encounter at the hands of readers unhappily debarred from reciprocating the child-like unsuspecting confidence with which Catholic writers, especially in Catholic countries, are in the habit of expressing themselves on the points of their Faith. With this view, it is proposed to make the work itself its own commentary, by drawing attention to those parts of it which sometimes directly, and sometimes incidentally, but seldom in the way of controversy, provide against some of the more popular objections, or offer solutions of some of the more anxious difficulties, which lie in the way of the subject. In choosing these heads of objection or demur, the editor has not been careful to meet the

ordinary Protestant cavils or allegations, but has aimed rather at the satisfaction of those who, while accepting the general foundation of Catholic teaching upon the prerogatives of the Church and the doctrines of grace, are unable to throw themselves into the whole theory and practice of the Catholic religion on this confessedly intricate subject. On the other hand, but in prosecution of the same purpose, it has not been sought in all cases so much to state actual objections, as to anticipate reasonable ones. The following heads, then, comprise all that the editor has ever heard, or felt, or thinks possible, in the way of question on the subject of this treatise. It is urged,

1. That by Indulgences *sin* is remitted.
2. That it is presumptuous to define the period of suffering redeemed by Indulgences.
3. That there is a want of proportion between the conditions and the gains.
4. That Indulgences are either separately less valuable than is professed, or are unduly multiplied.
5. That their distribution is arbitrary, and that they are employed as mere auxiliaries to the purposes of the Church.
6. There are likewise distinct objections to Indulgences applicable to departed souls.

1. The first objection is, that Indulgences remit *sin*. This is met by the definition (page 2), from which it appears that Indulgences remit not *sin*, but its penalty alone. They do not, in fact, come into operation till *sin* has been forgiven, either by means of absolution, or as the effect of true contrition. And accordingly, "an Indulgence cannot remit the temporal punishment due even to *venial sin*, as long as this *sin* remains unforgiven by the sacrament of penance or by a true repentance; because the remission of *venial sin* supposes a change of will and the influence of purifying grace. Neither of these effects is produced by an Indulgence, which is

merely a compensation for the *satisfaction* due to the justice of God." (p. 20). The author afterwards explains, that if venial sins be said to be remitted by Indulgences, it may be in cases where those Indulgences imply meritorious works with true repentance; conditions which, if faithfully performed, will, of course, *tend* to the remission of venial sins. But he considers (p. 21) that Bulls which profess to remit *sin* are commonly spurious or apocryphal.

If it be urged, after all, that in some genuine Bulls the guilt as well as the punishment of sin is said to be remitted by Indulgences, the author would reply (p. 21), that the word "sin" is used (as in the book of Machabees xii. 46) for the penalty of sin. This has been thought to be the interpretation of the prayer "Sacrosanctæ," recommended by the Holy See to be said by those who are bound to the Divine Office, as a condition of the pardon of "defects and faults" committed during the recitation "through human frailty." Another account of this prayer is, that, upon the condition of the devout use of it, the Pope dispenses with so much of the law in respect of the Divine Office as enjoins the *faultless* recitation of it; excusing thereby the inadvertent omission of parts too small to amount to any grievous deficiency, and yet sufficient to make against the exact fulfilment of the precept in all its *material* perfection. The case of the "Sacrosanctæ" is noticed at page 185 of the Treatise.

But the best interpretation of facts is to be found in the *actual and certain doctrine* of the Church on this subject. It is a settled point among theologians that Indulgences do not remit sin, but its penalty alone. All doubtful expressions, then, are to be construed according to this undeviating rule.

2. What, again, is meant by specifying the period of dispensation from penalty comprised by an Indulgence?

To this question the author refers in several parts of the Treatise (pp. 4, 5, 22, &c.), where he shews that

Indulgences remit temporal sufferings for periods corresponding with those of the Canonical Penances imposed by the ancient Church. Thus single sins were sometimes penanced in early times by three, seven, ten, fifteen, and even twenty years of bodily mortification (p. 4). This discipline was afterwards relaxed; and the leniency of the later Church is expressed in the form of Indulgences for periods answering to the duration of these penances. With respect to such dispensations, so far as they relate to sufferings after death, it must be remembered that we are profoundly ignorant of the laws by which time may be regulated in another state (see pp. 22, &c.); and thus, when days and years are specified, it is meant only that so much suffering is remitted as would have to be undergone if the penalties of the ancient Church were now in force.

And as to Indulgences professing to extend to many thousands of years, the author considers (p. 23) that they may be regarded as apocryphal. At last, however, such Indulgences, even when carried to their greatest length, must fall short of *plenary* Indulgences; so that, in allowing these, the Church comprehends the case of all partial, however protracted, dispensations of the same kind. Still referring to the case of the canonical penances, it is certainly impossible to estimate the amount of suffering which even a person dying in the state of grace would have incurred, according to so severe a rule as that by which the discipline of the ancient Church was administered. Seven years were not considered an excessive term of penance for a single mortal sin. Now, let us take the instance of a person sincerely repenting at the close of a long life, and dying consequently in security of salvation. Let us remark, without going into the question of overt acts, how severely our Lord has denounced sins of word and thought. If a person, then, would have been put under a penance of years, and even of a whole life, according to the ancient discipline, for one sin of impurity (as is

quite unquestionable), what shall be said concerning the deserts of a *life* of habitual sin? A thousand years would certainly not have liquidated the claims of Divine justice in such a case. It would seem, therefore, that if the ancient Church were not too strict, the modern is not too indulgent. Both assuredly estimate the heinousness of sin according to the same rule; with this difference, that the one looked to external sins alone, while the other meets the case of the internal also; and that, while the one brought the evil of sin before her children by what was, after all, and necessarily, a very imperfect dispensation of the *justice* of God, the other effects the same great end by what is, in fact, a very much truer representation, in exercise, of His boundless *mercy*. Each dispensation, however, has, no doubt, been adapted to the time in which it has been respectively vouchsafed.

3. It is said, in the third place, that there is a want of proportion between the conditions prescribed and the benefits promised. Thus, as will appear from the following Treatise, plenary Indulgences are often annexed to acts which may appear of a comparatively trivial and easy nature. As this is perhaps the most common and the most plausible of all the objections to the practice of Indulgences, it may be well to bestow some attention upon it.

It must be remembered, then, that an Indulgence would be no Indulgence if it did not grant far more than it exacts. It is, as its name imports, an act of favour, condonation, amnesty; and it partakes of the character of all Divine benefits, in being at once free, and yet not unconditional. It utterly excludes all notion of a *quid pro quo*. Let us not, then (as our author warns us after St. Thomas), attempt to try such an act by the rules of an ordinary bargain. (p. 17.)

But, 2dly, what are the actual conditions of all Indulgences? The mere external work is often a most insignificant part of them. For, although great favours are still attached to pilgrimages to distant countries, and other

similar works of difficulty and danger, yet, by the grace of the Church, these laborious and arduous acts are generally commuted in favour of persons to whom they would be simply impracticable.

But although the external works, upon which Indulgences are made to depend, be frequently trivial—such Indulgences are in no case connected with *mere* external works, but with works performed in certain dispositions, which are both difficult, and at best capable of being fulfilled but in a very imperfect degree; or again, with other acts, which are, in their own nature, highly meritorious, and imply, as far as they go, a clear determination of character in the right direction. One or both of these explanations will account for such Indulgences as attach to the wearing, or carrying about the person, of certain sacred insignia, or memorials; such, for example, as crucifixes, medals, the scapular, &c. In the first place, it is untrue to affirm that these, or any other Indulgences, can avail to bad persons; for the first condition of every Indulgence is, that the subject of it be in a state of grace. It is also certain that irreverence or carelessness would equally vitiate such acts, as far as they are conditions of Indulgences; and, again, that the gaining of the Indulgence, *in its integrity*, presupposes a *perfect* exercise of the necessary dispositions. Now, will any deny that a great point is gained, by getting a Christian to carry about him continually a religious token in a religious, or, at any rate, not otherwise than in a religious, spirit? Is not such a token of a nature to operate most favourably upon the whole character, both as an incentive to virtue and as a check upon sin? And this, even although the impressions to which it is favourable be not habitually present, and even habitually (though not universally) absent? Again, large, and even plenary Indulgences, are attached to very light works performed at the hour of death. But sometimes these works, though light in themselves, will be found to presuppose meritorious actions in life; while *in*

every case the state of the dying, where at the same time a state of grace, is a security, or rather a guarantee, for the requisite good dispositions.

But, moreover, all plenary Indulgences, with two, or at most three, exceptions, presuppose Sacramental Confession and Communion. Let the catalogue given by Bouvier, and which is as complete as it can be made, be consulted for the proof of this statement.* Let it be observed also, that where Confession is prescribed as a condition of an Indulgence, it must absolutely be made, even although not necessary on account of the presence of any mortal sin.

And again, that of course it must be a good, and not a sacrilegious, Confession. Protestants are in the habit of commenting, in no gentle terms, upon the disproportion between the gain and the terms of an Indulgence. Till they know all the difficulty, and, consequently, all the merit, of a good sacramental confession, certainly they are no fair judges of the question. For we may argue thus: Confession is either rare, or it is frequent. If rare, it will assuredly involve no inconsiderable amount of resolution and goodwill; if, on the contrary, it be frequent, it must presume an habitual state of watchfulness, which is alone a pledge of sincerity and devotion. What is true of Confession is again true of Communion. But surely it must be in ignorance of these conditions, or in reference to the one or two extraordinary cases in which they are not prescribed, that the charge of disproportion is commonly advanced.

4. "Indulgences are either separately less valuable than is professed, or they are needlessly multiplied." This may conceivably be objected. A plenary Indul-

* The cases of apparent exception will be found in part ii. c. iv. art. 1; ib. c. iv. art. 3; ib. c. x. § 1; part iii. c. ii. art. 2 and 4. But in some of these Confession and Communion appear to be understood; in others they are prescribed, when possible.

gence, it may be said, is a remission from all the temporal penalty of sin ; so that one who gains it passes straight to his eternal reward. Whence, then, so many plenary Indulgences, and whence so many partial Indulgences, which are of less avail than the plenary ? Why offer partial Indulgences, where plenary can be so easily gained ; and why multiply the plenary, where one is sufficient to wipe off all scores ? These questions may be met by the following considerations.

The conditions of gaining an Indulgence are of such a nature, that it is impossible to know, except by direct revelation, that they have answered their end. Did they consist, as objectors are apt to suppose, in certain external acts, the case would be otherwise ; but, as we have already seen, they consist in acts performed in a certain manner ; in worthy confession and communion, in pious prayer, in holy dispositions. Who can know whether he be truly contrite, or have performed his act of communion or devotion in the best manner ? Who can know accordingly that he has gained the Indulgence dependent on the *due* fulfilment of these conditions ? The probability is, that of those who perform the conditions, few indeed perform them so as to gain *the whole* of the Indulgence. For our comfort, we know that Indulgences are not necessarily lost, because not wholly gained ; but that, although gained entirely by nothing except a due fulfilment of the conditions, they may be gained partially by something less than such a due fulfilment. It does not therefore follow, because Indulgences are actually multiplied, that they are separately less valuable than is professed ; because, looking at once to the imperfect manner in which the appointed conditions are even at best fulfilled, and to the amount of penalty for sin actually incurred even by the more watchful and devoted of Christians, it seems most important that there should be a constant body of favours in reserve.

5. It may be said, again, that the distribution of

Indulgences is arbitrary; and that they are employed merely as helps to the purposes of the Church.

This would be an odious way of stating what is, in a certain sense, quite true. Whether there be in the Church on earth an authority competent to administer the system of Indulgences, is a preliminary question, the affirmative of which we must here suppose to be granted. We have never proposed to establish the fact of such an authority, but merely to justify a particular exercise of it. If, then, by being arbitrary, it be meant that the particular mode of distributing Indulgences is regulated *ad arbitrium Ecclesiae*,—this may readily be granted.

Nor, again, need it be denied that the Church administers this trust reposed in her hands by Christ Himself, in such a way as to promote the various holy objects which fall within the province of her institution. But surely it cannot, with any reason, be objected to the Church that, while bestowing great spiritual favours upon her children, she should impose such conditions of the benefit as may, at the same time, promote her own exalted purposes. What are ordinarily these conditions? Prayers for the Sovereign Pontiff, prayers for the advancement of the Church Catholic, for the extirpation of heresy, or for unity and concord among Christian princes. The same favours are employed as means of encouraging particular devotions, or communities formed for the purposes of devotion. It is not, then, enough to say that the administration of Indulgences is arbitrary, unless it can be also shewn that the power is wrongly exercised; nor that the objects which they are employed to further are ecclesiastical, unless it can be also shewn that they are faulty.

6. Other objections are made to Indulgences applicable to the souls in purgatory. It may plausibly be said of these, that they are unfair in their operation, and almost seem to make the release of the suffering souls to depend upon the accident of their having good friends on earth. For instance, a person has lived to near the time of his

death in habitual mortal sin; he repents, however, and has the dispositions requisite for obtaining absolution. Thus his mortal sins are remitted, as to their *guilt*, by the Sacrament of penance; his venial sins are also remitted, as to their *guilt*, immediately upon his death, as the consequences of his dying in the state of grace. Yet he may have died with an habitual affection to venial sin; and he has an enormous amount of temporal penalty to pay for *all* his forgiven sins. Shall it be said that one thus laden with debts to the Divine justice, may be released from all liabilities, and introduced at once into the state of glory, by the effect of a single plenary Indulgence, applied to his benefit by a pious friend on earth? Such a dispensation would certainly seem to be unfair towards many, who, while far less burdened with obligations to the Divine justice, are also far less favourably situated in respect to the power of benefiting by Indulgences.

It is no sufficient answer to say that the Divine favours are gratuitously dispensed, according to an inscrutable purpose. For here we are not speaking about *graces*, which lead a Christian on earth, through courses of self-discipline and mortification, to glory, but about the *remission of pains*, by an act which in no way affects the individual *character*.

It would be a better, yet still an incomplete, answer to say, that such Indulgences, as depending upon personal acts in him who gains, though not in him who profits by them, are not thus independent of all influence upon personal character. This is true; yet such a statement does not certainly go nearly all the length of reconciling so extreme, but perfectly possible, a case as that just supposed, with the natural instincts of morality and conscience. It still remains certain that, in this case at least, there is a manifest disproportion between the conditions and the fruits.

The proper answer to the objection is noticed, though briefly, and perhaps somewhat undecidedly, by the author

of the following Treatise, at pp. 30, 31. He states an opinion as probable, which Perrone (*De Indulg.* c. 87, note) pronounces the common opinion, to the effect that God has not so bound Himself by any promise, as that works done with a view of gaining an Indulgence for the dead infallibly gain such Indulgence.

All, therefore, which we can know for certain is, that to perform faithfully the conditions proposed in order to gain a plenary Indulgence for the dead, is a work highly meritorious, and acceptable to God; but to what extent, or even whether at all, benefit thence accrues to the particular soul in view, God has not declared.

It must be remembered also, that Masses and Indulgences are not, as far as we have reason to know and believe, *indispensable* conditions of releasing souls from purgatory; God can remit purgatorial sufferings in other ways, as we read in authentic legends, of His doing through the instrumentality, for instance, of our Blessed Lady. To a special revelation of this kind, the author alludes, with respect, at pp. 216, 217. On the whole, therefore, the application of Indulgences to the departed is far more indefinite than that of Indulgences to the living. On this subject, the reader may consult the Theology of F. Perrone, and should especially observe the following passage:

“Indulgences, in respect of these pious souls (of the dead), have no force but that of impetration or prayer; inasmuch, namely, as the Church offers to God the merits of Christ, and of His members, as well those who are reigning in Heaven as those who are in conflict (*militantium*) on earth, that in regard of those merits, God, according to His mercy, may vouchsafe to remit either the whole or part of that penalty, which is required in order to a full and complete satisfaction for sins committed.

“Nor yet must it be thought that the concession of such Indulgences, &c. differs not from mere petition and prayer (*à nudâ oratione et prece*), since, over and above the head

of *impetration*, such concession includes an offering of *payment* or *satisfaction*, which the Church gives to God from her treasure. In truth, it is one way of acting, whereby a person shall merely *supplicate* a judge to set a debtor free from prison ; and quite another way, whereby he shall *also offer to the judge so much as is necessary for paying the debt* ; especially, if he who offers the money is in high place, and chosen by the prince himself for the performance of this duty ; as the Church is in the present case." Sec. 75, and note.

" With respect to the dead, the effect of Indulgences is not so certain. For Indulgences which are granted for them, as we just now observed, have only the function of *suffrage, prayer, oblation, or payment* ; which God, therefore, may [if He so will] *absolutely reject*, since He is not bound by promise to accept them.

" And here I remark, by the way, that from this doctrine, which, *in accordance with the common opinion of theologians*, we have stated concerning Indulgences granted for the dead, one difficulty raised by unbelievers vanishes away ; who assert that, regard being had to the number of Indulgences granted for the dead, it is proved arithmetically that *no single soul is now detained in Purgatory*. These allegations are to be received with laughter ; since *whereas, according to the Catholic doctrines*, Indulgences for the dead have not an infallible effect ; and their acceptance depends on the good pleasure of God : mathematics can, therefore, institute no computation on the subject, nor solve the problem." Sec. 87, and note.

Did we estimate sin more seriously, we should value Indulgences more highly ; and did we fully appreciate Indulgences, we should increase in watchfulness over our own hearts. The thoughtful Catholic sees in the multitude of Indulgences with which the liberality of the Church provides him, the strongest of all testimonies to the number and enormity of his sins. They are to him

like those provisions for security which are also so many notices of danger to the watchful traveller. They who feel, with holy David, that "their sins are more in number than the hairs of their head," will be thankful for every rope which is thrown out to them to save them from sinking into the abyss of misery which those sins of their own nature deserve. What prospect can be more fearful than that of sufferings, in comparison with which all the pains of this life are trivial, and to the duration of which even the longest illness bears no kind of proportion! Yet such would be the vista of misery before the eyes of many a dying penitent, but for the relief afforded by Indulgences. It would be the lot of every one whose sins had greatly outnumbered his sufferings in this life, although by a complete use of the Sacrament of penance, or an equivalent act of full contrition, he should have been delivered from the unspeakably dreadful prospect of an *eternal* retribution. And this is true, even of one who should have been for years free from (deliberate) venial sin.

And as to the *conditions* of Indulgences, it should be borne in mind, once for all, that we have really no adequate conception whatever of the *power of single acts done in the state of grace*. Our Divine Saviour has promised that a cup of cold water given in His Holy Name to a fainting brother shall not lose its reward. No time is too short in which to gain Heaven, or to lose it. No performance can possibly be insignificant which is wrought in faith and charity. On the contrary, even a single good action done in the state of grace will be rewarded by an increase of happiness for all eternity. Let considerations such as these be pondered as they deserve, and they will not fail, by the Divine goodness, to throw light on the subject of the following Treatise.

It may be added that, although the holy Bishop's Dissertation is of a doctrinal and didactic character, it may be made to serve a devotional use, if studied in such a spirit. Many of the Devotions prescribed in it, over

and above their beneficial effect, are in their own nature most beautiful and edifying—witness the ejaculatory “Acts of Love” at page 152. The very variety of the practices set forth will give them an extensive interest. And surely, if regarded merely in the light of a *fact*, they can hardly fail, with candid and serious minds, to awaken a feeling of wonder and gratitude at the pains taken by our Holy Mother to win us to God by every topic of appeal, and through every avenue of approach.

While the sheets were passing through the press, a question has been raised, whether *translations* of prayers to which Indulgences are annexed should not have been approved at Rome? It has not been thought well to delay the publication, with the view of ascertaining the point and getting the requisite approbation, because, in almost every instance, the original prayer has been given side by side with the translation. But should the work reach a second edition, the matter shall be cleared up. In the mean time, those who desire to gain the Indulgences are recommended to use the originals.

ST. EDMUND'S COLLEGE,

Feast of our Lord's Transfiguration, 1848.

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TREATISE ON INDULGENCES.



THIS treatise may be divided into Four Parts: the subject of the first will be, Indulgences in general; of the second, Indulgences in particular; of the third, Confraternities and Sodalities; and of the fourth, the Jubilee.



PART I.

INDULGENCES IN GENERAL.

THIS First Part will treat: 1. of the definition of Indulgences; 2. of their existence; 3. of their nature; 4. of their efficacy; 5. of their kinds; 6. of the conditions for granting them; 7. of the conditions for gaining them; 8. of false or apocryphal indulgences.

CHAPTER I.

THE DEFINITION OF INDULGENCES.

IN the sacred Scriptures and in ecclesiastical authors the word *indulgence* generally signifies *remission*, *condonation*, as in Isaias lxi. 1, “Prædicare indulgentiam captivis,” “to preach a *release* to the captives;” or facility, condescension, as when St. Paul said to the

Corinthians (I. vii. 6), "Hoc autem dico secundum indulgentiam, non secundum imperium," "but I speak this by indulgence, not by commandment."

The pardon given by the emperors to certain criminals, on public festivals, was called *indulgence*. Both these senses are united in an indulgence as used by the Catholic Church and by divines, because it is a real remission which the Church grants, through condescension, for works of easy accomplishment. An indulgence is generally defined: *The remission of the temporal penalty due to actual sins, already remitted as to their guilt; granted externally to the Sacrament of Penance, by those who have the power of distributing the spiritual treasure of the Church.*

It is defined: 1. *The remission of the temporal penalty.* Because indulgences never remit the eternal punishment.

2. *Due to actual sins.* Because Baptism, in accordance with its institution, being administered in form of regeneration, leaves no penalty to be undergone.

3. *Already remitted as to their guilt.* The temporal punishment due to sin cannot be remitted as long as the sin itself exists.

4. *Granted externally to the Sacrament of Penance.* When the priest remits sin in the tribunal of Penance, he remits a part of the temporal punishment also, proportionate to the dispositions of the penitent; but an indulgence is a different remission, therefore it is that we call it *external to the Sacrament of Penance.*

5. *By those who have the power of distributing.* Because granting an indulgence is an act of jurisdiction; it therefore supposes a legitimate authority in him who exercises it.

6. *The spiritual treasure of the Church.* The spi-

ritual treasure of the Church consists in the superabundant satisfaction of Christ and His Saints, which still exists unapplied.

The propositions contained in this definition, or which serve to elucidate it, are here taken for granted ; but we shall develope each in order, and then we shall have reason to hope that our definition is good.

CHAPTER II.

ON THE EXISTENCE OF INDULGENCES.

To ascertain the existence of indulgences, we must know whether, after sins have been remitted, any punishment still remains, which can be remitted ; and whether any treasure of satisfaction exists, capable of being applied ; also whether there be a power capable of applying this satisfaction.

ARTICLE I.

OF THE PUNISHMENT DUE TO SIN.

There are two kinds of actual sin, called also personal sins, in opposition to original sin—*mortal sin* and *venial sin*.

The punishment due to mortal sin is eternal ; and it is an article of faith, that if the soul be stained with mortal sin at the moment of death, although the only sin ever committed by that soul, it will for ever be excluded the society of the saints, banished from the presence of God, and precipitated into everlasting woe. Whatever the language of the world and its votaries may be on this point, how loudly soever the passions and blasphemies of the wicked may exclaim against it, still we must either admit this awful truth, or wholly renounce the Catholic Faith ; for not one of our dogmas

is more clearly announced in the sacred text, nor more expressly taught by the universal Church.

God, in His infinite mercy, has furnished man with one means of delivering himself from the abyss of sin into which he may have fallen, but with one only, —the sacrament of Penance, accompanied by a sincere repentance; or at least a sincere repentance, founded on the love of God above all things, joined to the desire of receiving this sacrament when its actual reception is impossible. Thus the sacrament without contrition, or contrition without the sacrament when it may be received, cannot, in any wise, justify before God a soul guilty even of one only such fault.

But when the sinner is converted, does penance, and receives the grace of justification in the sacrament of Penance, or, by perfect contrition with the desire of this sacrament, does he at the same time necessarily receive the remission of the whole punishment due to those sins? No; and it is an article of faith, formally expressed by the Council of Trent, sess. 14, can. 12. The eternal punishment is fully remitted, but a temporal punishment ordinarily remains, of long or short duration, according to the sins and dispositions of the penitent, who must undergo this punishment here or hereafter, on earth or in purgatory.

The severe canonical penances which the Church in former ages prescribed to repentant sinners were founded upon this truth. Three, seven, ten, fifteen, and twenty years' fast on bread and water, was prescribed as penance for one single sin. A whole life of humiliation and mortification was not considered by the Church to exceed the satisfaction owed by the sinner to the Divine justice.

If, to prevent sinners from being disheartened, the Church treats them now-a-days with mildness, she does

not consider them less culpable, or their sins less deserving of chastisement ; never has she given any grounds for condemning her primitive rigour ; the penalty to be undergone still remains the same. It may, however, be cancelled by prayer, fasting, almsdeeds, and other supernatural good works ; but they who die without having made full satisfaction, will be much more severely punished in the cleansing fire of purgatory.

Venial sin, in like manner, if not expiated in this life, must be atoned for in the life to come—not, indeed, by the torments of hell, but by the temporary pains of purgatory.

All these points are so many articles of Catholic faith—articles which can never be called in question ; and which, moreover, when they come into discussion, it must be remembered, are based upon unanswerable grounds. Of this we must never lose sight.

If, then, the punishment due to a single sin can be extended to such a length, how enormous must be the debt of the sinner who has passed entire years in the most guilty habits, and of whom it may be said, in the words of the prophet, that his “iniquities are multiplied above the hairs of his head” (Ps. xxxix. 13). For the fact of his having become accustomed to vicious courses did not render him the less guilty every time he sinned, whether by external or even internal acts. How enormous the aggregate of sins resulting from such habits ! Who can comprehend the extent of the obligations of such a sinner to the justice of God, even after he has recovered the grace of sanctification ?

He who, on being converted to God, is deeply penetrated with these great truths, cannot but make daily to God some offering of satisfaction, to diminish, if incapable of wholly cancelling, the immense debt he has

contracted. If he were offered any means of supplying his inefficiency, and of obtaining a liquidation of his debt, how gratefully, how eagerly would he embrace it! This, then, we find in indulgences, as will be seen in the sequel.

ARTICLE II.

ON THE SPIRITUAL TREASURE OF THE CHURCH.

By the spiritual treasure of the Church is understood, the superabundant satisfaction of Christ and His Saints. Rightly to understand the Catholic doctrine on this point, the following observations will not be superfluous.

1. There is a great difference between merits and satisfaction. Merits are proper to the person acquiring them, and are inalienable; they cannot be communicated to others. Thus a man, by his virtues and heroic actions, merits a reward; but he cannot transfer his claim to that reward to another, and cause that person really to merit the same recompense. One person, on the contrary, can *satisfy* for another. For example: if I pay a creditor the sum owed him by his debtor, he has no longer any claim on that debtor. In the same manner, God the Father has been satisfied for our sins by His Son Jesus Christ.

2. It is certain that the satisfaction made by our Saviour far surpassed the punishment due to sin; because, in whatever light we view that satisfaction, it is infinite. One only drop of His most precious Blood—the least of His actions offered to His Father, was sufficient to redeem a thousand worlds. With reason, then, did St. Paul say, that “where sin abounded, grace did more abound” (Rom. v. 20).

3. Many of the Saints have made more satisfaction

than their sins required. The Blessed Virgin was never stained with sin ; St. John the Baptist was sanctified in his mother's womb. The great number of confessors and martyrs, of spotless virgins, of mortified anchorites, who have passed their whole lives in prayer and fasting, in weeping and sorrow, in disciplines and macerations of the flesh, have offered to God much more abundant satisfaction than they owed His divine justice. This also is a superabundance of satisfaction.

4. The same actions may be at the same time satisfactory and meritorious in the just. All the works of Christ and His Saints, inasmuch as they are meritorious, have been rewarded with their proportionate degree of glory ; hence there is no superfluity. But inasmuch as these same works are satisfactory, they have not been applied to the whole of their extent. The part which still exists unapplied cannot be forgotten by God, but is preserved, if we may so speak, in His memory ; and this we call the treasure of the Church, or the fund from which the Church draws when she grants indulgences.

It is asked whether this spiritual treasure, as thus explained, be not a chimera ? Does it really exist ; and is it made up of the satisfactions of Christ and His Saints ?

Luther, and the heretics who have swarmed from his pretended Reformation, have denied that the superabundant satisfaction of Christ and His Saints does still exist. Both parts of this proposition we shall endeavour, in few words, to refute.

1. A spiritual treasure, composed by the satisfaction of Jesus Christ, still exists in the Church. The superabundant satisfaction of Christ never has been, and never will be, fully applied on this earth ; it is ever present before God, and forms an inexhaustible fund, confided to the administration of the Church. Hence the

Church daily draws wherewith to justify sinners, in applying to them, by means of the sacraments, the fruit of the sufferings of our dear Redeemer.

Since, therefore, she has the power of remitting the punishment, as well as the guilt of sin, why should she not find in this same satisfaction wherewithal to diminish the immense debt which still weighs down the repentant sinner?

2. The superabundant satisfaction of the Saints which has been unapplied, forms part of the treasure of the Catholic Church; for all the good performed by members of the Christian society conduces to the advantage of the community, as the labour, riches, and virtues of the citizens contribute to the welfare of the state. This doctrine is founded on the 10th article of the Apostles' Creed, "The Communion of Saints." It is an article of faith; and this second part of the proposition cannot be denied more than the first part.

Let it not be said, with Protestants, that by thus associating the satisfaction of the Saints with that of Christ, an injury is done our Blessed Redeemer; because the good works of the Saints are good only by virtue of the merits of Jesus Christ. All the glory of these good works consequently belongs, and is really and actually referred to Him.

We are assured by Clement VI.¹ that Christ confided the infinite treasure amassed by Him to St. Peter and his successors, to be distributed to the faithful with discretion, sometimes by the entire, sometimes by the partial remission of the punishment due to sin. The same Pope tells us, that to this abundant treasure the merits of the Blessed Virgin and of all the elect is joined.

This truth is confirmed by the ancient practice of

¹ Extrav. Com. lib. v. tit. 9, cap. 2.

the Church ; for, at the recommendation of the martyrs, she granted indulgences or pardons to repentant and well-disposed sinners.

It was with reason, therefore, that Leo X. condemned Luther's proposition, which denied the existence of this treasure, composed of the satisfaction of Christ and His Saints. A similar proposition of the Synod of Pistoia was condemned by Pius VI. in his Bull *Auctorem fidei*.

If our doctrine on this point is not an absolute article of faith, it so approximates to one, that it cannot be doubted without great temerity, and even error.

ARTICLE III.

ON THE POWER OF GRANTING INDULGENCES.

No one can deny, that the power of applying the satisfaction of Christ, by means of the sacraments, exists in the Catholic Church. But we must examine whether she can apply this satisfaction independently of the sacrament of Penance, by indulgences.

Tertullian,¹ when a Montanist, censured the facility with which canonical penances were lightened, and apostates, in the time of persecution, re-admitted into the communion of the Church. The disciples of Valdo, called Vaudois, or the poor of Lyons—an ignorant sect of the 12th century—looked upon indulgences as an invention of the priests to deceive the people. Wickliff, the famous heresiarch, who died in 1384, is said by some to have opposed the abuse of indulgences, and by others the power of granting them. The latter is the more probable, as may be seen from his forty-second proposition, condemned by the Council of Constance in 1414.

It is well known that Luther, being offended at the

¹ De Pudicitia.

commission of preaching the Indulgence granted by Leo X. being given to the Dominicans, in preference to the Augustinians, of which order he was a member, attacked first the abuse of indulgences, then indulgences themselves, the power of the Pope and of the Bishops, besides numerous other articles. After this, he gave great scandal, and became the founder of a heresy, which has brought forth an innumerable progeny.

Such were the adversaries of indulgences in former ages. But now the impious laugh at and ridicule the idea of indulgences, without troubling themselves to become acquainted with the doctrine of the Church on this point, or to examine what she believes and teaches.

It will be easily proved, from Scripture and tradition, that the Church received power to grant indulgences from Christ Himself.

1. From Scripture. Christ said to Peter: "*Tibi dabo claves regni cœlorum. Et quodcunque ligaveris super terram, erit ligatum et in cœlis; et quodcunque solveris super terram, erit solutum et in cœlis*" (Matt. xvi. 19); "I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." Christ makes the same promise to the Apostles collectively, in speaking to them of the authority of the Church: "*Amen, dico vobis: quæcumque alligaveritis super terram, erunt ligata et in cœlo; et quæcumque solveritis super terram, erunt soluta et in cœlo*" (Matt. xviii. 18); "Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven." It is, therefore, in the power of the Church to open heaven, and to break the bonds which can detain

souls from entering therein. The words of Christ are general, and specify no exception. The temporal punishment due to sin is a bond which prevents all entrance into heaven, as long as it is unremitted. Is the Church, then, incapable of freeing the sinner, wholly or partially, provided she makes a prudent use of this power, in the same manner as she is obliged to do in the exercise of her other powers?

St. Paul also, making use of this faculty towards the incestuous Corinthian, whom he had excommunicated and submitted to public penance, shortened the time of his probation, in remitting part of his punishment. This is the sense in which the text is understood by Catholic divines: "*Cui autem aliquid donastis, et ego; nam et ego quod donavi, si quid donavi, propter vos in persona Christi*" (2 Corinth. ii. 10); "And to whom you have pardoned any thing, I also. For, what I have pardoned, if I have pardoned any thing, for your sakes have I done it, in the person of Christ." Hence we may conclude, without further discussion, that the power of the Church to grant indulgences is founded on Scripture.

2. This point is still more clearly proved by tradition.

A tradition which is clear, constant, and universal, which has come down to us without interruption since the time of the Apostles, may be justly considered as a sure method of arriving at the knowledge of any truth. In the last verse of the Gospel of St. John we are told, that the New Testament contains but a small part of our Saviour's words and actions, during the three-and-thirty years He passed on earth: "But there are also many other things which Jesus did; which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written."

How many were the truths revealed which have been never written ! If, therefore, in ascending from age to age, we find that a certain doctrine was generally believed, taught, and practised, as coming from the Apostles, we ought to consider this doctrine to be divine, and consequently to be believed. We have no better foundation for our belief in the validity of Baptism ; but still we are bound to believe it. Therefore it has been always admitted, that the Church has the power of granting indulgences. We find her in all ages, from the first centuries, using this power, and imitating, towards well-disposed penitents, the conduct of St. Paul towards the incestuous Corinthian.

In the cruel persecutions suffered by the Christians under the Pagan emperors during the first three centuries, many apostatised through fear and tortures ; some sacrificed to idols ; others, to preserve themselves from such perfidy, endeavoured to obtain from the civil magistrates certificates, called *libelli*,¹ testifying that they had sacrificed to the idols, although they had not. On the cessation of the persecution, many of these timid Christians gave signs of repentance, and came before the bishops and priests, begging to be re-admitted into the communion of the faithful. They were at first submitted to long courses of public penance ; and it was necessary that they should pass through the different degrees of this penance. Grieving under the burden of excommunication, and at the exclusion from the sacred mysteries, they besought the confessors in prison for the faith, and obtained from them letters of recommendation to the bishops, for a diminution of their punishment. When the bishops saw them sufficiently penitent, after due trial, they applied to them the superabundant satis-

¹ Apostates of this kind were hence called *Libellatici*.

faction of the confessors and martyrs, lessened the penance imposed, and remitted a part of the punishment due to their sins.

Tertullian, in his work *De Pudicitia*, condemns this practice ; but he was then imbued with Montanism.¹ Nevertheless, this attack on the practice of indulgence shews that it existed in the Church even in that remote age.

St. Cyprian, speaking of the recommendations given by martyrs, and particularly in his tenth letter, complains of the abuse of this privilege, and prescribes rules for its use ; but nowhere condemns it. According to this Saint, there is no evil to be found in it, but, on the contrary, much good.

This practice supposes that all the faithful were persuaded of the existence of power in the Church to grant indulgences ; for the question was about really remitting penalties due to the Divine justice, and not merely about the canonical penances. The satisfaction of the martyrs could not be applied to the remission of canonical penance in the external tribunal. This would be of no great service to the penitents, since by such an indulgence they would have remained more obnoxious to the displeasure of God. Tertullian would have had no reason, in this case, to reproach the martyrs with the desire of sharing the prerogative of Christ by effecting the remission of sin.

This method of obtaining indulgences ceased with the persecutions. The Church, nevertheless, continued to grant favours to worthy penitents. The Council of Ancyra in 314, of Nice in 325 (twelfth canon), and the

¹ Montanism sprung up in the beginning of the second century. It went too far in the rigour of its morality ; it condemned second marriages, and excluded certain sinners from repentance.

Fourth Council of Carthage in 398, leave the use of this faculty to the discretion of the Bishops.

St. Basil in the fourth century, Innocent I. in the fifth, and St. Leo the Great in the sixth, mention this power of Bishops.

In the ninth century, a custom was established of substituting for canonical penances, and particularly fasts, which were frequently imposed, the recitation of psalms a certain number of times, alms, disciplines, and other pious practices, less rigorous than the penance itself. These commutations were regulated by ecclesiastical authority.

Thus softening the rigour of her laws, the Church granted to those worthy of such a favour the benefit of an Indulgence.

Pope Urban II., when personally presiding at the Council of Clermont in Auvergne, in 1095, granted the full and entire remission of the punishment due to the sins of all who, through motives of religion, not of honour or interest, should enter upon a crusade for the deliverance of the Holy Land, and who should die in religious sentiments.

This is the first plenary indulgence we read of in ecclesiastical history. Since this period many others have been granted; and no doubt can now be raised as to the practice of the Church of granting indulgences, both plenary and partial, nor of the value she attaches thereto.

If any uncertainty regarding this point ever existed, it must attach to the first ages; but at the time of the Council of Clermont the tradition must have been constant and universal, since the Pope's power of granting Indulgences, which he then solemnly used, was not disputed. The Church has always opposed with vigour

the least innovations in doctrine. It cannot be for a moment doubted, that if the doctrine of indulgences was first introduced by Urban II. at the Council of Clermont, as Protestants assert, this innovation would have been attacked, the error would have been crushed in its birth, and would never have been suffered to become universal.

This consideration, together with what has been said on tradition, will afford an incontrovertible proof, to a reflecting mind, that the Catholic Church has the power of granting indulgences.

Moreover, the Church, gifted with the privilege of infallibility, will never propose, nor permit to be proposed, any falsehood as an article of faith. Since the eleventh century, at least, the universal belief of the whole world, of pastors and people, has attributed to this Church the divine power of which we here treat. Since that time this belief has been unaltered and unshaken. It was attacked by Wickliff in the fourteenth century, and by Luther in the sixteenth; but only to be strengthened and confirmed.

The Council of Constance expressly condemned Wickliff on this article, and in its last session offered him a plenary indulgence.

The Council of Trent, in its twenty-fifth session, thus expresses itself: "*Cum potestas conferendi indulgentias a Christo Ecclesiæ concessa sit, atque hujusmodi potestate divinitus sibi traditâ antiquissimis etiam temporibus illa usa fuerit, sacrosancta Synodus indulgentiarum usum Christiano populo maxime salutarem, et sacrorum conciliorum auctoritate probatum, in Ecclesia retinendum esse docet et præcipit, eosque anathemate damnat, qui aut inutiles esse asserunt, vel eas concedendi in Ecclesiâ potestatem esse negant.*" "Since the

power of granting indulgences has been given by Christ to His Church, and since she has used this power which was granted to her by Heaven from the first ages, the Holy Council teaches and decrees that the use of indulgences is most salutary to the Christian people, and approved of by the authority of sacred councils; and that this use is to be retained in the Church. Moreover, it anathematizes all who assert that indulgences are useless, or who deny that the Church possesses the power of granting them."

No Catholic can for a moment hesitate after such a decision; he ought firmly to believe that indulgences are useful, and that they can be granted by the Church. Faith exacts no more than this; but upon these two points our belief is required under pain of anathema.

Who, then, would have the effrontery and pride to prefer his own private judgment, or the opinions of modern heretics, to the precise definition given by an ecumenical council?

Those who may desire to study this question more theologically may refer to more extensive works, particularly to Bellarmin's treatise; there they will meet with clear and solid answers to the objections of Luther and his followers.

CHAPTER III.

ON THE NATURE OF INDULGENCES.

Does the Church, in granting indulgences, really loose the temporal punishment due to sin? Does she offer to the justice of God a compensation equivalent to the debt remitted?

We shall endeavour to answer these questions in the two following articles.

ARTICLE I.

AN INDULGENCE IS A REAL ABSOLUTION FROM THE TEMPORAL
PUNISHMENT DUE TO SIN.

That the Catholic Church has the power of granting indulgences, and that these indulgences are good and wholesome for Christians, is an article of faith. From this it follows, that the Church, in using this power, really and truly absolves from the punishment due to sin; for she either absolves from this punishment by really remitting it before God, or merely allows a prayer or good work to be offered to obtain the remission of this punishment. In this case, however, an indulgence would be reduced to nothing, and the power of granting it would have no meaning.

The power of granting indulgences was conferred by Christ on His Apostles, and their successors, in the words of a text before quoted: "Amen, dico vobis: quæcumque alligaveritis super terram," &c.; "Amen, I say to you, whatsoever you shall bind upon earth," &c. And also in His words to St. Peter, "Tibi dabo claves regni cælorum;" "And I will give to thee the keys of the kingdom of heaven," &c. Therefore, in making a lawful use of this power, those to whom it is confided remit before God the temporal punishment due to sin. This is the obvious and natural meaning of the words of Christ, and never were those words understood in a different sense.

The Roman Pontiffs, in their Bulls respecting indulgences, generally quote or allude to these words, and upon them ground the plenitude of power granted to St. Peter, whose successors they are. Their expressions in these Bulls denote an absolute remission of the temporal punishment due to sin. Frequently they use the

words *remission* and *absolution*, and this before the whole Church. Martin V., in the last session of the Council of Constance, denominates the plenary indulgence he there granted a *general absolution*. Therefore an indulgence granted to the living is, without a doubt, an absolution, which remits wholly or partially the temporal punishment due to sin.

We say *an indulgence granted to the living*, because the dead being no longer under the jurisdiction of the Church, cannot receive from her any absolution properly so called.

In what manner indulgences affect departed souls will be seen later.

ARTICLE II.

BY AN INDULGENCE THE CHURCH OFFERS TO THE JUSTICE OF GOD
A COMPENSATION EQUIVALENT TO THE DEBT REMITTED.

This proposition has been always supported by Catholic divines, and for various reasons.

1. Tertullian, when a Montanist, censured St. Zephirinus the Pope for granting indulgences to repentant *libellatici* at the recommendation of martyrs. “*Sufficiat martyri propria delicta purgasse. Quis alienam mortem suâ solvit, nisi solus Dei Filius?*” (*Lib. de Pudicitia*, cap. xxii.); “Let it suffice to the martyr to have expiated his own sins. Who, except the Son of God, can release another from death by his own death?”

The Church, therefore, in granting indulgences, professed to offer to God the superabundant satisfaction of the Saints, to compensate for the punishment due to sinners.

2. St. Cyprian says in his twelfth letter: “*Qui libellum a martyribus acceperunt, et auxilio eorum adjuvari apud Dominum in delictis suis possunt;*” “Those

who have received recommendations from the martyrs can, by their assistance, be assisted before God in their sins," &c. In other places he gives rules to be observed in the application of indulgences given in consideration of the martyrs; and he prescribes (Letter ix.) that the end of the persecution or the death of the martyr should be awaited, to be certain of the validity of the satisfaction of those who gave recommendations. An indulgence, in the opinion of this holy doctor, was a true and real compensation offered to God for the sins of the penitent.

3. All the Bulls of the Sovereign Pontiffs, especially since Clement VI., mention the merits of Christ and His Saints as being applied by means of indulgences. Therefore an indulgence is a liquidation of the debt to the Divine justice incurred by sin.

4. In fine, the spiritual treasure of the Church, the existence of which we have proved, must necessarily be applied to penitent souls, because it would otherwise be useless. The releasing from the punishment due to sin must be the end for which this treasure is applied, for no other can be assigned. The Church grants this release in the sacraments, by breaking the bonds of eternal punishment. In a proportionate degree she professes to release from temporal punishment by the application of indulgences.

CHAPTER IV.

ON THE EFFECTS OF INDULGENCES.

INDULGENCES may be considered as to their effects with regard to the living and with regard to the dead. This chapter will therefore be divided into two articles.

ARTICLE I.

EFFECTS OF INDULGENCES WITH REGARD TO THE LIVING.

1. Mortal sin, if original, can be pardoned by Baptism only ; if actual, it cannot be forgiven but by absolution in the sacrament of Penance,¹ or by perfect contrition joined to the desire of this sacrament. Never can it be remitted by virtue of an Indulgence. Such is the explicit doctrine of the Church on this point.

2. It is no less certain that the temporal punishment due to mortal sin is not remitted by an indulgence, as long as the sin itself is unremitted as to its guilt ; for if the punishment of sin can be separated from the sin itself, it must be after the stain left on the soul by sin has been washed away, not before.

3. Although a relapse into sin does not call sins already remitted again into existence, it is nevertheless impossible for a person who has thus fallen to receive the fruit of indulgences for past faults, because the chief effect of mortal sin is to dissolve all union with Christ, to infect the soul, and to render it incapable of any real merit.

4. Venial sin may be pardoned by an indulgence, according to Peter of Pallu and other divines ; but according to the general belief, which alone is true, it cannot. An indulgence cannot remit even the temporal punishment due to venial sin, as long as this sin remains unforgiven by the sacrament of Penance or by a true repentance, because the remission of venial sin supposes a change of will and the infusion of a purifying grace. Neither of these effects is produced by an indulgence, which is merely a compensation for the satisfaction due

¹ This supposes the ordinary state of the Church, in which Catholics are baptised in infancy

to the justice of God ; nor are indulgences granted by Popes with any other intention.

5. Nevertheless, since the practice of supernatural works, joined to sincere contrition, remits venial sin, it may be said in one sense that venial sins are pardoned by certain indulgences, because they cause the performance of good works, which excite the sinner to penance.

It is in this sense that those Bulls are explained, which grant the remission and pardon of sin, both as to the punishment and the guilt, if any such Bulls have ever existed : their existence is maintained by some, but denied by others. The word *sin* in these Bulls can be understood of the punishment due to sin ; it has this signification in many texts of Scripture, particularly in the Second Book of Machabees, where we read, in chap. xii., that Judas caused prayers to be offered for the dead, that they might be loosed from their sins ; which can be understood only of the punishment due to their sins. Perhaps the *remission of sin* is taken in this sense by the Popes, when, in granting an extraordinary indulgence, as a jubilee, they confer ample powers to pardon and forgive all species of sins and censures.

QUESTION 1. *What is the real value of the punishment remitted before God by an indulgence ?*

A plenary indulgence, if gained and applied to its full extent, would remit the whole of the punishment due to the sins committed up to the time of its being gained ; so that if a person were to die immediately after having gained a plenary indulgence, he would immediately enter heaven. But it is impossible to know when an indulgence is so perfectly gained ; and it is still more difficult to ascertain the exact value of a partial indulgence, because its effect depends on the nature of the

debt contracted towards the Divine justice, on the dispositions of the person, and on the degree of fervour and piety with which the conditions are fulfilled: hence, as all these may vary to infinitude, nothing can be positively asserted.

In granting an indulgence for a certain number of days, weeks, or years, the Pope does not grant a proportionate abridgment of the pains of Purgatory, but he merely remits that portion of the punishment due to sin which would have been remitted by the faithful accomplishment of the canonical penance during that length of time.¹ To indulgences of years in length, the Popes generally add an equal number of *quarantines*; to signify that to the remission of the temporal punishment, corresponding to the ordinary canonical penance, they added the remission of the punishment corresponding to the special penance of the Forty Days of Lent, during that number of years.

But what the measure of this punishment is, we know not. And whether forty days' indulgence, fully gained, remit only forty hours' suffering in Purgatory, we are equally ignorant; and it would be useless to inquire. The judgments of God form an unfathomable abyss, and it is our duty to adore and fear, rather than vainly endeavour to comprehend them. We know that indulgences are a means of rendering those judgments favourable to us, and of diminishing their rigour; and this alone ought to be a sufficient inducement for us to have recourse to them. Perhaps indulgences of many years' length, and plenary indulgences reiterated and multi-

¹ The penitential canons were not the same in all Churches and in all times. The value of the indulgence granted by the Sovereign Pontiff was regulated by the canons which were the last in use in the Roman Church. This is at least a very probable opinion.

plied again and again, would be insufficient to release us from the punishment due to our sins ; nevertheless, if prudent, we shall endeavour to gain them as fully and as frequently as our weak nature will allow. Should we obtain only a slight diminution each time, how precious would that little appear if viewed with the eyes of faith !

QUESTION 2. *What is to be thought of indulgences of ten, fifteen, or twenty thousand years ?*

1. A decree of the Congregation of Indulgences, Mar. 7, 1678, condemns, as false or apocryphal, indulgences of 80,000 years, written upon an old parchment, said to have been kept in the Church of St. John Lateran.

2. Benedict XIV. *De Synodo Diœcesand*, lib. xiii. cap. 18, no. 8, says that indulgences of thousands of years are pure fictions, and not to be attributed to the Holy See. In the same place, this Pope gives the testimony of the venerable Cardinal Tomasi, beatified in 1803, a scholar of great merit, who assures us that ordinarily the Roman Pontiffs grant indulgences for only a small number of years. Benedict XIV. gives the Cardinal credit for rejecting as incredible, and wholly improbable, indulgences for thousands of years.

3. But if such indulgences have been granted, still they are not equal to plenary indulgences. Suppose ten years' canonical penance to be the punishment due to a sin ; suppose, likewise, that a man, during thirty or forty years, has multiplied this sin beyond the number of the hairs of his head ; how immense the number of years such a sinner would be required to spend in canonical penance, to make due satisfaction in the eyes of the Church ! But if a man could possibly spend so many years in performing this penance, would the justice of God be satisfied ? We cannot say, since we have no

idea what proportion canonical penances bear to the pains of the next world. Nevertheless, a plenary indulgence, fully gained, would liquidate the whole of this enormous debt. Hence, we must not be too hasty in condemning partial indulgences, which are well authenticated, because they appear to us to be too long, otherwise we should be compelled to condemn plenary indulgences.

Frequently we do not gain indulgences, either partial or plenary, to the whole of their extent; sometimes because the reason of their being granted is insufficient in the sight of God; and sometimes because we have not the requisite disposition. This, however, is not a reason for rejecting them, or for relaxing our efforts to gain them. We never lose by endeavouring to profit by them. The reward is much greater than the labour.

QUESTION 3. *Do indulgences release us from the obligation of doing penance?*

By no means; for, in the first place, penance is commanded to all men without exception; secondly, we ought to imitate our Saviour and the Saints, whose lives were one continued penance; and, thirdly, the conditions on which indulgences are granted are burdensome, and thus in themselves are works of penance. Therefore an indulgence is a means of assisting the sinner in making satisfaction to God, by supplying the insufficiency of such satisfaction, and not in freeing him from this obligation.

Many have so multiplied their sins, or have committed crimes of such enormity, that entire centuries of the most austere penance would not discharge the debt: God commands them to perform what is in their power, and the Church comes to their assistance, and presents them with the means of increasing their satisfaction by

indulgences. Indulgences are thus of infinite value; but they do not release from the obligation of performing penance.

QUESTION 4. *Can the penance imposed in confession be discharged by an indulgence?*

If the penance imposed in confession be something already prescribed by the natural law or the positive law of the Church—as to fly the occasions of sin, to hear Mass, to fast or abstain on certain days,—this penance cannot be discharged by an indulgence. On this point there is no doubt or dispute. Many theologians, however, maintain that works of piety, arbitrarily imposed on the penitent by the confessor, as a means of expiating past sins, or of preservation from relapses, are not obligatory, if the penitent gain a plenary indulgence. Ferraris (*Indulg.* art. 2, no. 4) is of this opinion, and gives as his authority St. Thomas, St. Bonaventure, Cardinal Lugo, and others: Sylvius and Habert are likewise of this opinion. The author of the *Treatise on Penance* in the *Theology of Rouen*, has also adopted it. These authors say, that as a plenary indulgence remits the temporal punishment due to sin, nothing remains to be expiated either in this life or in the next. Medicinal penance is founded on past transgressions, as well as vindicative penance, in such manner that if no sins had been committed, the medicinal penance cannot strictly be imposed as a preservative; therefore the obligation of the medicinal penance ought to cease with the obligation of the vindicative penance.

Many other theologians are of the contrary opinion, and particularly with regard to medicinal penances. We also are of this opinion;¹ and it is our conviction, that in

¹ St. Alphonsus says (*Theol. Mor.* l. vi. c. 519) that there is

practice the penitent can never be authorised to omit, of his own will, the works of piety prescribed by his confessor, on the ground that he has gained, or purposes to gain, a plenary indulgence. First, according to the Council of Trent, sess. xiv. cap. 8, and the teaching of divines, penances imposed by the confessor ought, as much as possible, to tend to punish the sinner, and prevent subsequent relapse; but this could never be accomplished by an indulgence. Second, it happens very frequently that a plenary indulgence is reduced to a partial one, either because the reason for granting it was insufficient, *et clavis errat*, to use the theological term, or because the conditions have not been fully complied with, or both, or for some unknown reason. As no one can be sure of having gained, or of gaining, a plenary indulgence in its whole extent, how can an indulgence be a sufficient reason for omitting a sacramental penance? Moreover, the opinions cited in favour of this are but probable, whilst the sacramental penance is a Divine precept. No person with any care for his salvation would, on a mere probability, transgress a formal command of God. Discreet confessors would not be without solicitude for such of their penitents as followed this practice. Moreover, the penance imposed in confession becomes an integral part of the sacrament, and consequently ought to be performed, unless changed or modified by the confessor himself, or by another confessor. In fine, Benedict XIV. wishes confessors to impose a penance even with regard to jubilees (Constitution *Inter præteritos*, num. 64).

Nevertheless we think, with Billuart (t. 19, p. 9), that a confessor can take into consideration an indulgence no longer doubt of this opinion, as Pope Benedict XIV. has reprobated the contrary opinion on the score of laxity.

about to be gained, and may impose a less penance; but in no case should we allow the penitent the faculty of omitting the whole or a part of the sacramental penance.

QUESTION 5. *What is the meaning of these words, sometimes found in Bulls of indulgences, de pœnitentiis injunctis, to which are frequently added, et injungendis?*

First, they refer to the remission of the same punishment which the penance imposed would have remitted, in accordance with the rigour of the Canons. Secondly, these expressions, on the testimony of Suarez and of Father Theodore of the Holy Ghost, are not found in any Bulls granting plenary indulgences; yet, in the opinion of our adversaries on this point, indulgences of this kind only can authorise the omission of the sacramental penance. Thirdly, the Pontiffs, perceiving the abuses of these formularies, have suppressed them, and never make any actual use of them. Many, on the contrary, recommend the imposition of a salutary penance, according to the nature of the sin; "*injunctâ, pro modo culpæ, salutari pœnitentiâ.*" Hence, no advantage in favour of the opinion we have been opposing can be derived from these ancient formularies. For further information on this subject, vide Collet. num. 39; and the *Theology of Rouen*, t. 9, p. 354.

ARTICLE II.

EFFECTS OF INDULGENCES WITH REGARD TO THE SOULS OF THE FAITHFUL DEPARTED.

In this subject, three topics naturally present themselves for examination. First, can an indulgence be applied to the dead? Second, the manner in which the dead are benefited by indulgences. And, third, the method of applying them to their relief.

SECT. 1. *The application of indulgences to the souls of the faithful departed.*

We shall not here discuss the dogmatical question of the existence of Purgatory, nor shall we enter the lists with those modern heretics who deny it. This Catholic truth has been believed in all ages, by Jews as well as Christians, and in the traditions and customs of most pagan nations. This point has been fiercely attacked, but never shaken or disturbed. Assuming it as an undoubted fact, let us suppose, then, that the souls of the just who, at their departure from this life, are stained with some slight faults, or have not fully satisfied the Divine justice for those mortal transgressions remitted as to the eternal punishment, will pass to a state of purification, during a space of time which it is impossible for us to determine, in a place called Purgatory, and will be saved, "yet so as by fire" (1 Cor. iii. 15). It is equally certain that those souls so severely punished by a loving and loved God, are in the Communion of Saints; and that their pains can be relieved by the prayers of the living, by alms, and other good works, and particularly by oblation of the most holy Sacrifice of the Mass. The present question is, can they be assisted by means of indulgences?

Many doctors of repute have at various periods denied this point. But at present Catholics are unanimous in their belief of this article, which, according to Sylvius (Suppl. Qu. 71, art. 10), so moderate in his decisions, is of faith.

First, the Church grants indulgences applicable to the souls in purgatory; therefore she believes that they can be assisted by indulgences. This alone would be sufficient reason for conviction to a Catholic.

Second, the practice of the Church is not an in-

novation. St. Thomas (4 Dist. cap. 45, art. 3, q. 2) attests that it was her practice in the thirteenth century. Examples are found in the ninth and twelfth centuries. Baronius gives a letter, dated 878, from Pope John VIII. to the Bishops of France, wherein he grants an indulgence to all such as died in wars undertaken for the good of religion. But if an indulgence had never been heard of before this time, or if it was the common opinion that such an indulgence could not be given, would the Pope have granted it? Or supposing that it had been granted, would not the Bishops have immediately exclaimed against it? But the Pope granted this indulgence, and the Bishops received the letter containing it, without any opposition, and without regarding it as an innovation. We may therefore conclude that it was not an innovation.

Third, Sixtus IV., in 1478, condemned the doctrine of Peter of Osma, who maintained that the Pope had not the power of remitting the pains of purgatory, nor of dispensing with the canons of the Church. Leo X., in 1520, condemned a proposition of Luther, which contradicts the doctrine of Catholics. Ricci, in his Synod of Pistoja, renewed the error of Peter of Osma and of Luther, in maintaining that the application of indulgences to departed souls was a mere chimera. The Bull *Auctorem fidei* condemns this proposition as *false, rash, offensive to pious ears*, injurious to the Sovereign Pontiffs, and to the general practice and sentiments of the universal Church.

Fourth, it is of faith, that the holy Sacrifice of the Mass, prayers, alms-deeds, and other good works can be offered for the souls of the departed. An indulgence, besides the works of piety necessary to gain it, is only an application of the satisfaction of Christ and of His

Saints. Why, then, ought not an indulgence to be presented to God for such of the dead as need relief, or for whose happiness we may be more particularly solicitous? Why should not such an offering be calculated to disarm the justice of God? Since no reason can be assigned, we may justly conclude that indulgences may be applied to the suffering souls in purgatory.

SECT. 2. *How indulgences benefit the dead.*

The suffering souls in purgatory, although belonging to the Church, are no longer under her jurisdiction; therefore they cannot be freed from their sins, nor from the punishment due to those sins, by the Divine authority of the Pope and the Bishops. Consequently the governors of the Church cannot apply indulgences to departed souls *per modum absolutionis*, as to the living; but only *per modum solutionis et suffragii*; in other words, by permission of the Pope, the faithful servant of God, having fulfilled the requisite conditions, offers to God ample satisfaction, drawn from the infinite treasure of the Church, and begs of Him to regard in His mercy the soul for whom he prays, and to remit the punishment due to its sins.

But does God always accept the offered price, so that an indulgence applied to the dead releases them from the whole punishment due to their transgressions, if plenary, or a corresponding portion, if partial?

Upon this point authors are at variance; by many the affirmative is maintained, as may be seen in Ferraris (Art. 3, no. 16), and in Collet (p. 252). Many other authors of great weight, such as Estius, Sylvius, Theodore of the Holy Spirit, Alexander, Billuart, &c., on the contrary, say that God accepts of indulgences gained in order to be applied to departed souls, merely of His

pure mercy, without being bound thereto by His justice.¹ Whatever may be the issue of this speculative dispute, no one can assure himself of having delivered a soul from purgatory by means of an indulgence : and this for many reasons. 1. Because the first opinion is probable, yet uncertain. 2. Because even in this opinion there are many reasons for doubting whether the full effect of the indulgence has been produced ; it may happen, that the reason of its being granted was insufficient ; that the conditions have not been fulfilled, and that, by forgetfulness or neglect, some of the conditions have been omitted.

Moreover, as indulgences do not remit sin, even venial, as to the guilt, a soul which has obtained the remission of the temporal punishment due to sins already forgiven would not be thereby delivered from purgatory : because it may have many venial faults for which satisfaction must be made. Therefore those indulgences cannot but be suspected which promise the perfect deliverance of a soul from purgatory ; and the learned Maldonatus has reason to censure inscriptions to this effect, sometimes seen on privileged altars.

But if there are—and it is beyond a doubt—authentic indulgences under this title, they are reducible to indulgences sufficient to deliver a soul from purgatory, provided that they be wholly and fully applied ; in other words, plenary indulgences. But as it is impossible for man to know to what extent the real application of this kind of indulgence obtains, the force of our observation is still the same. Hence a soul for whom prayers have been offered, alms distributed to God's poor, the Lamb without spot offered in holy Mass, plenary indulgences gained, may still stand in need of our charitable assistance.

¹ Perrone (*De Indulg.* c. 87, note) calls this the common opinion of theologians.

SECT. 3. *What is required for the application of indulgences to departed souls.*

1. An indulgence being an act of jurisdiction, depends on the will of him who grants it; consequently the limits prescribed by him must not be passed, under pain of nullity. Thus an indulgence granted for the living is inapplicable to the dead; and this is the common opinion of divines. In like manner, an indulgence granted for the dead—that of a privileged altar, for instance—cannot be gained by the living for themselves, nor be applied to them by another (Ferr. art. 3, nos. 23-24). If it be declared applicable to the living and to the dead, no one can gain it simultaneously for himself and for a departed soul. This confused intention would render the indulgence useless to both.

2. The application of an indulgence is a human act, and supposes free will; he therefore who wishes to gain it must have in his mind some particular person, whom he specially recommends to God. Nevertheless by secondary intentions, he may have several in view, and offer the indulgence for some in default of others.

It can scarcely be admitted that an indulgence granted for the dead can be applied to the souls of the faithful departed in a general manner, to those of a particular parish, or family, nor even to such souls as have none to pray for them; such an intention appears rather too vague. Nevertheless we should be unwilling to maintain that such an application was without any effect; for the Mass may be thus offered. It is at least more safe to have a precise intention. A person might propose to himself the relief of the most neglected soul in purgatory, of one for whom he is bound to pray, because God knows them, and because they are thus sufficiently specified.

But could indulgences obtained by a person for the dead be placed in the hands of our Blessed Lady, begging of her to apply them to whom she will? We know of no reason which can authorise such a method of application.

QUESTION 1. *Is it necessary to be in a state of grace to apply validly an indulgence to a departed soul?*

1. The state of grace is not necessary to render the application of the indulgence of a privileged altar valid. The reason is, that the indulgence depends neither upon the priest, nor upon personal merits; it is attached to the oblation of the august Victim.

2. If the Pope, in granting an indulgence for the dead, prescribes contrition and confession, as Innocent X., Alexander VII., and Innocent XI., the state of grace is required; for a sacrilegious confession would frustrate the intentions of the Pontiff.

3. Ordinarily, plenary indulgences applicable to the dead cannot be gained without confession and communion, any more than those applicable to the living only, as will be seen in the following chapter. Therefore the state of grace is commonly necessary in order to a plenary indulgence being validly applicable to the dead.

4. But can partial or plenary indulgences, for which confession and communion are not prescribed, be validly gained, with the intention of applying them to the dead, by one who cannot profit by them himself? Many divines deny it, and amongst others Collet (p. 263), but his reasons are those of propriety. The most common opinion, which is held by Navarre, Suarez, Sylvius, Gobat, Lacroix, Bonacina, Billuart, and many others, is that the state of grace is not necessary; the reason assigned is, that present works are not the cause which merits the indulgence, but only pious

conditions, the accomplishment of which is a sufficient motive for the Church to grant it. Nevertheless, as the first opinion is the surer and the safer, the defenders of the second advise that the pious works to which the indulgence applicable to the dead is attached, be performed in a state of grace.

QUESTION 2. *Are indulgences applicable to all classes of the departed ?*

1. Indulgences, being applicable to just souls only, no one ought to endeavour to gain them for such as died in an evident state of reprobation, in the very act of sin, in obstinate impiety. Nor to such as died in infidelity, in apostacy, in schism, or in formal heresy ; because such persons, not being members of the Church, or having ceased to be in communion with her, cannot participate in her spiritual benefits.

2. It is the common opinion that indulgences can be applied to those who, although not belonging to the Church, are united to it by their dispositions ; in the same manner as fervent catechumens, who die in faith and charity. Indeed, the Sacrifice of the Mass is sometimes offered for them ; and it might be offered for such infidels as are supposed to have died in good dispositions. St. Ambrose offered Mass for the Emperor Valentinian ; Innocent III. requested the Bishop of Cremona to celebrate the holy mysteries for a person who had died without Baptism ; and the ancient Roman Liturgy contains a Mass for catechumens about to be baptised. Why, then, may not indulgences be applied to them as effectually as the Holy Sacrifice ? (Ferraris, art. 2, nos. 37-38.)

3. Cajetan and others have maintained that indulgences applicable to the dead can assist those only

who during their lives have merited to be thus assisted, by honouring the keys of the Church (Ferr. *ibid.*), in assisting the dead, and endeavouring to satisfy for their own sins. This opinion, however, is now exploded ; although many authors do not venture to consider it wholly false. All agree that those souls who, during life, have shewn neither devotion towards the Church, nor sympathy with the suffering souls in purgatory, nor solicitude to discharge their own obligations, will be less easily assisted by indulgences. It may happen that, by a just judgment of God, some of these souls will never be assisted, and will never be released from their prison of woe “till they repay the last farthing” (St. Matt. v. 26).

QUESTION 3. *When the application of the indulgence is free, as is often the case, is it better to gain it for the dead than for one's self ?*

We may premise that there are reasons for doubting it, and reasons for denying it ; for it is a principle of morality universally admitted, that “charity begins with ourselves :” and our Saviour Himself praised the wise virgins who refused to share their oil with their foolish companions, lest, perhaps, they themselves should be in want. Nevertheless, the contrary opinion is the more common, and the better supported. The following are the principal reasons for defending it.

1. No one can sacrifice his own salvation to save others ; in this, charity begins with ourselves ; but, except in extreme necessity, to prefer our neighbour's interest to our own, is a trait of generosity. We are not always bound thereto : justice allows us to think of ourselves first ; and this kind of charity is not irregular ; for such is the interpretation of the axiom : “*Charitas bene ordinata incipit a semetipso.*” But he who forgets

himself in order to assist his neighbour, performs an act of heroism before God and man.

2. Our own interests will suffer no detriment herefrom ; for if, on the one hand, we lose the remission of the punishment we must one day undergo, on the other we acquire, by this devotedness, new merits, which will elevate our thrones in the mansions of eternal bliss. The diminution of punishment in purgatory is infinitely surpassed by the increase of glory and happiness in heaven.

3. Moreover, the souls whose deliverance we have thus accelerated will not forget us in the presence of God, but will return us a hundredfold for what we have lent them. Urgent reasons, therefore, excite us to have pity on the suffering souls in purgatory, and to apply to their assistance as many indulgences as we are able.

Nevertheless, it would be unjust wholly to neglect ourselves to assist the dead. Almsgiving, when indiscreet, becomes prodigality. We might, therefore, gain equally for ourselves and for the dead such indulgences as are capable of this double application.

We might also, by means of secondary intentions, apply these indulgences to ourselves directly, and desire that the fruit thereof be applied to a certain soul, in case that we ourselves need it not ; but by this parsimonious method we should lose the merit of those acts of pure charity spoken of above.

CHAPTER V.

HOW INDULGENCES ARE DIVIDED.

INDULGENCES may be divided into, 1. *Plenary* and *partial*. A plenary indulgence remits the whole of the temporal punishment due to sin ; so that he who gains it perfectly, and receives its full application, is entirely cleansed and purified before God. And if he dies in this state, his admission to heaven is instantaneous. In

the Bulls of the Popes indulgences are variously called plenary, more plenary, and most plenary ; not because they are less or greater in themselves, but on account of the privileges attached to them, such as the faculty granted to confessors of absolving from cases reserved to the Holy See, from censures ; of dispensing with irregularities, of commuting vows, &c.

A *partial* indulgence remits a proportionate part only of the temporal punishment due to sin, as forty days, a hundred days, seven years, ten years, &c. of the penance which he would have been required to undergo according to the ancient Canons.

2. Indulgences are *temporal* and *perpetual*. A temporal indulgence is granted for a certain time only, and expires with that term. A perpetual indulgence exists until positively revoked.

3. Indulgences are *local*, *real*, and *personal*.

Local, are those attached to certain places ; as to a particular church, chapel, or altar ; so that to gain them, it is necessary to visit the place, and there perform the conditions required by the terms of concession.

Real, are those attached to certain portable objects, as crosses, rosaries, medals, Agnus Deis, &c. If the objects be not portable, the indulgence is local.

Personal, are those attached to one or several persons, such as those granted to confraternities, which the members can gain, wherever they may be, by performing the requisite conditions.

CHAPTER VI.

CONDITIONS REQUIRED FOR GRANTING INDULGENCES.

Two conditions are necessary, that an indulgence be validly granted—*jurisdiction*, and a *just cause*. In two

articles we shall treat of the jurisdiction and necessary cause for the valid concession of indulgences ; in two others we shall shew how to ask for an indulgence, and how to accredit it ; and finally, we shall speak of the length of indulgences.

ARTICLE I.

OF THOSE WHO HAVE THE POWER OF GRANTING INDULGENCES.

It is certain that the power of granting indulgences belongs not to the sacerdotal or episcopal character, but to sacerdotal or episcopal jurisdiction. No one can loose or absolve but by real jurisdiction, any more than a private person can validly distribute the public property, when its administration is confined to the magistrate or prince. But to grant an indulgence is to absolve or loose the sinner from his guilt, and to take from the treasure of the Church wherewith to satisfy the justice of God. Therefore he who grants an indulgence ought to have a true and real jurisdiction.

Hence it follows, that the power of granting indulgences appertains to those who are charged with the government of the faithful, and with the distribution of the spiritual goods of the Church ; in other words, to the Pope and the Bishops assembled in Council, or dispersed throughout the world.

Partial or plenary indulgences can be granted to the faithful by a General Council, over which the Pope presides in person, or by his legates, or which he approves of as œcumenical. The Pope of himself can also grant them, because his jurisdiction is universal.

Can the Bishops by Divine right perform in their dioceses what the Pope can in the whole Church ? Many theologians maintain that they can ; allowing, however, that this power is subject to the Pope and the

Canons, and can be restrained by them at pleasure. Others, on the contrary, with St. Thomas (Suppl. Qu. 26, art. 3), say that the treasure of indulgences being common to the whole Church, the Pope alone can dispense it within reasonable limits ; and that the Bishops cannot exceed the quantity granted by His Holiness. These two opinions do not really differ so much as it would appear. However this may be, it is certain that the Fourth Council of Lateran, in 1215, decreed, Canon 62, that Bishops have the power of granting indulgences of forty days only, excepting the single case of the consecration of a church, when they are empowered to grant an indulgence of one year.

Many theologians, contrary to others (Collet, t. 1, p. 90, edition of 1759), think that this prohibition obtains *in foro externo* alone ; because the Council of Lateran speaks of public indulgences only. According to this, a Bishop might apply to his penitent in the sacred tribunal more than forty days' indulgence, or even more than a year's indulgence, if he judged it expedient ; not omitting to impose a suitable sacramental penance. At first sight this opinion appeared to us well grounded ; but, upon more mature deliberation, we think otherwise.

We judge it false : first, because it ill agrees with the Lateran Council, which restrains, without any distinction, the power of Bishops regarding indulgences : secondly, because after the general definition of an indulgence, it is difficult to understand an indulgence *in foro interno* : thirdly, because if a Bishop could grant indulgences in this manner, notwithstanding the canon of the Council of Lateran, his power would not be limited ; and he might delegate it to simple priests, to be exercised *in foro interno*, and recourse to Rome would be needless.

If several Bishops be assembled at the consecration of a church, they cannot together grant a greater indulgence than one alone ; nor could a provincial, or even national Council grant more ; for the Council of Lateran does not distinguish between Bishops assembled and Bishops dispersed.

An indulgence attached to a work by a Bishop, in an indefinite manner, may be gained until revoked. But his successor could not attach another indulgence to the same work, so that a double indulgence might be gained.

Many other results follow from the power of granting indulgences appertaining to jurisdiction, and not to character. 1. This power can be delegated ; for it is a principle of both canon and civil law, that an independent authority can be delegated to another validly. The Pope can appoint a laic delegate ; but Bishops can appoint an ecclesiastic only as delegate, a cleric at least is required by the canons. 2. A Bishop canonically elected and installed, although not consecrated, can grant indulgences of himself, or by his delegate. 3. A Bishop *in partibus infidelium*, or a merely titular Bishop, or a Bishop who has resigned, cannot grant indulgences, because he has no flock to govern, and because he has, consequently, no jurisdiction. 4. A Bishop can grant indulgences to his own subjects only, because over them alone has he jurisdiction ; but if he attached an indulgence to a church, chapel, cross, altar, &c., strangers visiting the place or object could gain the indulgences equally with the inhabitants of the diocese, according to the common opinion of divines. 5. Several Bishops assembled for the consecration of a church, grant, *per modum unius* (in common), a year's indulgence for that day, and forty days for every anniversary, although all absent on it ; because it is so decreed in the canon

law (*Decretal.* lib. v. tit. 38, cap. 14). The words to be used are those of the 62d canon of the Council of Lateran (*Decretal.* lib. v. tit. 38, cap. 15). For the same reason, if several Bishops assist at the consecration of a church in a diocese of which the see is vacant, they can grant the same indulgences as if the see were occupied; because there is no exception. 6. A Bishop absent from his diocese can grant indulgences to his flock, because he has authority over it. 7. Episcopal and archiepiscopal coadjutors, even with the title of succession, cannot grant indulgences, because they have no jurisdiction. 8. Archbishops, Primate, and Patriarchs are enabled to grant the same indulgences as Bishops to the dioceses of which they are titular; and also in their own respective provinces; although not making their visitation. They could grant indulgences already granted by the Bishop for the same thing, and thus confer the privilege of gaining a double indulgence (Ferraris, *Indulg.* art. 2, no. 18). 9. Cardinals, by a custom which has obtained the force of law, grant a hundred days' indulgence in the churches of which they are titular, when they celebrate therein on solemn festivals. 10. Legates *a latere*, Nuncios, and simple Legates can grant, in the places under their jurisdiction, an indulgence of seven years and seven quarantines for ever, attached to a church or chapel, and any number of days not exceeding a year, for any work of piety (Ferraris, *Legatus*, no. 46). This faculty is not exercised in France,¹ except in a special delegation, as that of Cardinal Caprara, in 1801. 11. Without a special delegation on the part of the Bishop, it does not appear that Vicars-general, although participating in the episcopal jurisdiction, can grant indulgences. This is the opinion of many theolo-

¹ Mémoires du Clergé, t. vii. p. 1429.

gians, cited by Ferraris (*Indulg.* art. 2, no. 29). In practice they never can exercise this faculty. Capitulary Vicars-general have still less right to claim this power. Abbots, exempt or non-exempt,¹ provincials, visitors, and generals of orders, can never grant indulgences, unless they have obtained an apostolic brief which confers this faculty; in which case they act as delegates.

Simple priests, whether parish-priests, archdeacons, penitentiaries, or others, cannot grant indulgences, except by delegation. The Grand Penitentiary of the Pope is excepted; who *ex officio* can grant a hundred days; but his title being an ecclesiastical right, he merely acts as delegate.

QUESTION. *Can the Pope and Bishops gain the indulgences which they themselves grant to the faithful?*

The only reason for doubting this would be, that no one can exercise authority over himself. Nevertheless, it is generally allowed, that he who grants, may also gain, the indulgence. The object of jurisdiction is the general concession of indulgences, under certain conditions; by the performance of which, the indulgence may be gained by any person to whom it is applicable. The Pope and Bishops are not excluded. In gaining the indulgence they grant, they exercise no more jurisdiction over themselves than by confessing to a priest, of whom they have approved.

ARTICLE II.

OF THE CAUSES FOR WHICH INDULGENCES MAY BE GRANTED; AND
OF THE PROPORTION BETWEEN THE MEANS AND THE END.

The power of granting indulgences comes from Jesus

¹ The letters of affiliation given by monasteries to certain pious persons, who are desirous of participating in their satis-

Christ; the Pope and the Bishops are its depositaries, and not its masters, as they would be of a purely ecclesiastical law. If, therefore, they depart from the rules of prudence in the exercise of this power, if they act without reasonable cause, they abuse their authority, sin against their ministry; and God will refuse to ratify this concession, as He will the sacramental absolution given to a badly-disposed penitent, or the dispensation from a vow given without a lawful cause.

All divines agree that the cause for granting an indulgence must be something pious and agreeable to God. Bellarmin (*De Indulg.* lib. i. cap. 11) distinguishes the end, which ought to be pleasing in the sight of God, and works proper to attain this end.

1. *The end must be pleasing in the sight of God.* If the Sovereign Pontiff, in granting an indulgence, seeks something more agreeable to God than the penance to be remitted by the indulgence, he evidently acts for the interests of his Master, Christ, and may safely be termed a prudent and faithful steward; otherwise he would squander the treasure confided to him.

The remission of the punishment due to sin cannot be proposed as the sole end: this would not be offering compensation to God; it would be acting without cause. If such an indulgence were valid, it would be lawful to remit the whole of the temporal punishment due to sin, with that sole motive, and this in all possible cases; which is absurd.

A purely temporal end cannot be proposed, such as to gain money; for it is evident that no compensation would be offered to the Divine justice for the claims it

factions and merits, have never been looked upon as grants or indulgences, nor acts of jurisdiction. It is merely an association of prayers and spiritual good works.

would relinquish. The Council of Trent desires that spiritual graces should be granted, not only gratuitously, but also in such a manner that the world may be convinced that the consideration of temporal interests does not enter into the gift.

The ends for which indulgences may be granted, are :

1. The conversion of infidels, the extirpation of heresies, the exaltation of our holy Mother the Church, and peace and concord among Christian princes. These are the ordinary intentions for which the prayers required in the Papal Bulls ought to be offered.
2. The increase of piety among the faithful, whom the prospect of gaining indulgences excites to frequent the sacraments, to keep a stricter watch over themselves, to correct their faults, and live more holily. These are the ends ordinarily proposed by the Popes in their numerous grants of indulgences, and particularly during the solemnity of a jubilee.
3. The construction or restoration of a church, the foundation or support of an hospital or poor-house, or of certain religious houses, conducive to the honour of God and His Saints, to increase the piety of the faithful, to excite them to works of charity, useful to their neighbour and meritorious for themselves ; for these cases are evidently agreeable to God.
4. A temporal end may sometimes be proposed, but which is indirectly spiritual, as to obtain the cessation of a public calamity ; for it is praiseworthy to ask it of God, and consequently laudable to excite the people thereto, even by proposing indulgences to be gained.

2. *The works proposed must be calculated to attain this end.* For, although the end be good, if the means of attaining it be improper, it would not be a wise administration of the spiritual treasure of the Church ; for instance, if great indulgences were granted to a person for

reciting a short prayer for the conversion of the world, or for the alms of a shilling towards the construction of a church, the means would be disproportionate to the end.

It is not, however, necessary that the pious work prescribed be as satisfactory in itself as the penance remitted by the indulgence ; otherwise it would no longer be a remission but a commutation of the penance. It is not even necessary that it be painful ; it suffices if it be proper for the attainment of the end proposed. For instance, to kneel before the Pope when giving his solemn blessing, or before a Bishop empowered to give the apostolical benediction, is certainly not very painful, but it is calculated to inspire proper respect for the Holy See, and due veneration for Christ's viceregent on earth. Such an end is of sufficient weight in the eyes of faith, and the external act of veneration is adapted to the attainment of this end ; no one ought, therefore, to be surprised that for this action, so simple in itself, great indulgences are granted.

When an indulgence is granted to all the faithful in general, or to an entire class or numerous body, the work prescribed may be trifling in each individual, relatively to the end proposed, whilst the whole may be a proper means ; in which case, the indulgence cannot be said to be granted without sufficient reason. Thus it is very little for one person to say five "Our Father's" and five "Hail Mary's" for the conversion of infidels, for the extirpation of heresy, &c. ; but if a great number perform the same acts, this multitude of little prayers becomes a considerable object, and the disproportion between the end and the means ceases.

Sometimes not even any new work is requisite, but the indulgence is granted for past actions, in order to shew the esteem of the Church for such works, and to

excite the faithful to the performance of the like. In ancient times indulgences were thus given at the recommendation of the martyrs, without requiring any thing of those who received them ; and in the present days many and great indulgences are granted at the hour of death to those who during life practised some particular devotion, or rendered some special service to the Church.

The proportion required between the end and the means is not to be determined with a mathematical precision, but by a prudent moral estimate. Never is it the province of the faithful or of simple priests to pronounce upon the validity of the reasons for which indulgences are granted ; this should be left to the pastors of the Church.

He who pretends to grant more than he can, if the grant be divisible, really grants all that is in his power. If, therefore, the cause is not really proportionate to the indulgence, it follows that the indulgence cannot be gained to the whole of the extent announced ; but a part proportionate to the cause will be gained, if the conditions be fully complied with. Thus, instead of a plenary indulgence, it will be but partial ; an indulgence of seven years may, perhaps, be of seven weeks or seven days ; but however small it may really be, if looked upon with the eyes of faith, it will appear exceedingly great.

For the peace of timorous consciences, it is well to observe, that where want of cause renders the indulgence null, the privileges which accompany it, such as the power of absolving in reserved cases, of dispensing from irregularity, of commuting vows, &c. are nevertheless valid, according to the opinion of all divines ; for the concession of these privileges depends solely on the will of the Superior ; whether given with or without

cause, they are equally valid. Much more would this hold good, if the diminution of the indulgence arose from want of sufficient cause.

ARTICLE III.

THE MANNER OF PROCURING AND ACCREDITING INDULGENCES.

To procure indulgences, two things are commonly requisite,—to ask for them, and to procure a certificate of their authenticity.

SECT. 1. *On asking for Indulgences.*

To obtain indulgences, we must apply directly to the Superior who has the power to grant them, or to his delegates. Bishops can easily obtain apostolic indults, conferring on them more or less extensive powers, in this respect: consequently to them ought the priests of a diocese to apply.

The late M. Pidoll, Bishop of Mans, obtained in 1803, from Cardinal Caprara, legate *a latere*, the faculty of establishing in his diocese several confraternities, of which we shall speak in the third Part of this Treatise. M. de la Myre, his successor, by an indult of July 3, 1824, obtained the power of establishing, personally or by his grand-vicars, in all the churches of his diocese, for the space of ten years, confraternities of the Sacred Heart, of the Blessed Sacrament, of the Rosary, and of the Scapular. The power of forming the last two confraternities was to devolve to the Dominicans and the Carmelites, as soon as they should be re-established; because this privilege is peculiar to these orders. This clause was formally inserted in the indult obtained by M. de la Myre.

Except in the case of indults or particular rescripts granted to a Bishop, application must be made to Rome for all plenary indulgences, and also for all partial ones

exceeding forty days. A petition to His Holiness is drawn up and sent to Rome, to some person who will be willing to present it to the prelate charged with this office, and to obtain the grant. If it be addressed to the Pope and sent direct by post, it may, possibly be answered; we, indeed, know cases of it; but it is a liberty which no one ought to take.

To proceed regularly, the petition ought first to be presented to and signed by the Bishop or one of his grand-vicars, otherwise any one might solicit and procure indulgences; this, however, is not always necessary. Inconveniences are avoided by its being required that the letters from Rome be submitted to the revision of the Ordinary before being put into execution.

Every grant of indulgences is essentially gratuitous; and of this the Council of Trent forms a special precept (sess. 21, cap. 9). But the trouble, the care, and the labour of those who expedite it; the expenses, the journeys to and fro of the agent employed, ought to be compensated; this cannot be expected to be done gratuitously. The expense of obtaining an indulgence is now greater than in former times.

The surest means of succeeding in an application, is to have some confidential person in Rome, who will take all the necessary steps. Priests can scarcely use this method, because few have any acquaintances in Rome, and they would not know to whom to address themselves. As all Bishops have their correspondents for the affairs of their dioceses, it would be more expedient to make use of their agency, if they will allow it: but the expenses must be borne by those who solicit the indulgence.

We have frequently been asked how to write to the Pope, and what is the proper form of the petition; and

perhaps the same question has been asked in other dioceses. We think the most satisfactory method of answering such interrogatories, is to give a model petition, which it will be necessary merely to copy. Those who need not this assistance, we hope will pardon this minute detail, for the sake of those whom it may benefit.

Model of a Petition to the Pope to obtain an Indulgence.

“ BEATISSIME PATER,

“ Rector parochiæ vulgo dictæ N.N. diœcesis N.N. in Galliâ, ad pedes Sanctitatis vestræ devotissime procumbens, humiliter exponit parochianos suos erga Beatissimam Virginem Mariam jam pie esse affectos, et probabile sibi videri pietatem illorum magis ac magis augendam fore, si quædam indulgentiæ ipsis præbarentur lucrandæ : quapropter a Beatitudine vestra suppliciter efflagitat facultatem ad tres annos duraturam, benedicendi parvas cruces, numismata, coronas precatorias, in honorem dictæ Beatæ Mariæ Virginis peractas, cum applicatione indulgentiarum Sanctæ Brigittæ nuncupatarum.

“ Die mensis anni 184 .

“ N.N.”

In the same manner a petition might be drawn up for a confraternity in honour of the Blessed Virgin : if the petition be for a confraternity of the Blessed Sacrament, or of the Sacred Heart, reasons conformable to the subject of this request should be adduced.

It is thought by some persons that petitions for indulgences may be sent to the Congregation of Indulgences at Rome, by writing to the Cardinal-Prefect of that congregation. This advice is given by Collet, p. 392. But it is erroneous ; the Congregation of Indulgences is

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charged with the examination and the resolution of difficulties on this point ; but it has no jurisdiction to dispense the treasures confided to the Church : whenever these decisions suppose an act of authority, the Congregation presents them for the approbation of the Sovereign Pontiff, before publishing them. This we ourselves learnt, in 1825, from an influential prelate in the court of Rome.

SECT. 2. *Authenticity of Indulgences.*

A person obtaining from Rome a faculty to apply indulgences, ought first to present his rescript to the diocesan, or one of his vicars-general, to obtain the registration of its authenticity. The letter is signed by the Bishop or a grand-vicar, sealed with the episcopal seal, and its use in the diocese permitted.

It is ordained by the Council of Trent (sess. 21, cap. 9), that all indulgences and other spiritual graces granted by the Holy See be examined by the Bishops of the places, assisted by two of their chapter, and published at the proper time by them alone. This regulation, with respect to the two members of the chapter, is not adopted in France. But Bishops will allow no indulgences to be published in their dioceses, nor faculties obtained from Rome, the authenticity of which has not been recognised and certified by them. This is a very wise measure, prescribed by the Council of Trent, confirmed by practice, and taught by Benedict XIV. in his excellent treatise *De Synodo Diocesana*, lib. xiii. cap. 18, n. 12, 13. It tends to prevent the introduction of false indulgences, and confines real ones to their proper districts. Hence it ought to be observed.

Every indulgence, therefore, ought to be rejected as apocryphal when an authentic rescript, or authorised

copy thereof, subscribed by the diocesan or by his vicar-general, cannot be shewn. Better is it to reject a true and real indulgence, than be exposed to the danger of using false ones. One of the laws of the Church of Milan, cited by Benedict XIV., forbids to be recognised as authentic, copies of rescripts authorised and signed by the Bishop or his vicar-general, unless the episcopal seal also be attached. It is certainly the most secure method, and every Bishop has the power of enforcing it in his own diocese; but we could not presume to assert that such a formality is absolutely requisite under pain of nullity; for our own part, we are inclined to think that the signature suffices. A real and true indulgence, the title or rescript for which has been lost, or does not contain every formality, would still be valid before God, although a priest could not preach it, nor a Bishop authorise it.

As for those indulgences whose titles disappeared during the Revolution, the only remedy is to obtain new grants.

Gregory XV. and Urban VIII. recalled in 1622 and 1631 all verbal privileges granted to religious orders. The extent of this revocation has been disputed, as well as the validity of all *viva voce* concessions since granted. It is the general belief that personal privileges thus granted, and that all faculties, even such as are not personal, given by the Pope without patent, are valid if authentically attested by an officer of the Papal court. It is in this manner that indulgences are ordinarily granted, for the Pope signs neither rescripts nor indulgences; a Cardinal or prelate attests under his signature and seal, that in such an audience His Holiness was pleased to accede to such and such a demand.

Bishops ought not to permit to be published, in any

part of their sees, those indulgences whose existence is not proved by a patent of this nature, or by a copy thereof duly witnessed, as we said above.

But with respect to indulgences granted by the Pope to the entire Church, it is not requisite that each Bishop should see the autograph, or have a copy containing the ordinary marks of authenticity; if they find the Papal decree in the Bullarium printed at Rome, this will warrant their publishing the indulgence. Moreover, the faithful may gain the indulgence as soon as it comes to their knowledge, provided the conditions be complied with. This appears to be, and is generally considered to be, the intention of the Pope.

When Bishops obtain from the Holy See the faculty of granting indulgences, or of establishing confraternities in their churches, they ought not to act without giving letters patent signed and sealed by themselves, nor without publishing the apostolic indult by which they act; otherwise these grants would not bear the marks of authenticity. In the first place, indulgences given without letters ought to be rejected, by reason of what has just been said; and in the second, letters making no mention of the indult would prove nothing, because of himself the Bishop has not the power he thus uses. This was our opinion before our journey to Rome, and was there confirmed by a distinguished prelate, whom we consulted on this point.

Grand-vicars can neither grant indulgences nor establish confraternities in the Bishop's name, nor be his delegates for this purpose, unless expressly mentioned in the indult, because one delegate cannot delegate another, unless authorised. A Bishop being but a delegate cannot subdelegate even a grand-vicar, unless empowered so to do. This is the opinion of the doctors

and prelates of Rome. In the case in which, by a particular disposition, grand-vicars may be delegated, this clause of the indult ought to be inserted in the acts of concession.

There is reason for believing that in many dioceses of France, since the Revolution, a practice has been followed which ill conforms with the exactness and precision required. Hence it is to be feared that some indulgences proposed to the people must be regarded as unauthentic. Clement V. (*Clement. lib. v. tit. 7, cap. i.*) forbade the publishing of doubtful indulgences. Would not these come under this denomination? They are certainly imprudent, and perhaps null and void.

ARTICLE IV.

THE LENGTH OF INDULGENCES.

Pontas, case 7, and Gamache quoted by him, asserted that an indulgence granted in perpetuity could hold good for twenty years only, or at the utmost for twenty-five years, because it would necessarily cease at the publication of the succeeding jubilee. They grounded this opinion upon a rule of the Roman Chancery, which they misunderstood. That they have erred is evident, because their opinion is universally rejected; and in many places are bulls and briefs used of a much older than twenty or twenty-five years' date.

An indulgence granted for a certain term ceases at the expiration of that term, without any positive act of the superior. The time must be reckoned from the date of the rescript or brief, and not from the date of its publication, as some imagine. Such is the declaration of the Congregation of Indulgences, May 18, 1711. An indulgence granted in perpetuity, or for an indefinite period, is valid until positively recalled, according to

the law for delegated powers : “*Decet concessum a principe beneficium esse mansurum*” (Regula 16 in Sexto).

Thus an indulgence does not discontinue at the death of the superior, unless directly or indirectly expressed in the acts of concession, as when granted during his pleasure ;¹ nor at the cessation of the cause for which it was granted, according to the common opinion of canonists and divines.

An indulgence may be recalled by him who grants it, by his successor, or by his superior, with or without cause, expressly or implicitly, because a purely gratuitous concession can always be validly recalled, even without reason ; although the superior would not act wisely, and would be responsible to the Almighty, yet the grace would be effectually prevented.

But is it necessary that the revocation be manifested to those who have delegated faculties, or does its publication at Rome in the ordinary form suffice ? Passerini, Theodore of the Holy Spirit, and many other Italians, think, or seem to think, that the indulgence ceases every where from the moment the formal revocation is made at Rome ; but the more common, the more plausible, and to us the more reasonable opinion is, that the revocation does not affect the other parts of the world until there known. The Pope could, if he pleased, wish, and wish effectually, that the grace should cease immediately in all places, which revocation would be valid ; but as such a wish would be unreasonable, we cannot suppose it in the Vicar of Jesus Christ. Ferraris, although an Italian, is of our opinion (art. 4. 11, 2.) Collet gives it as the more probable (p. 150).

¹ An indulgence granted during the pleasure of the Holy See does not die with the Pope. Ferraris, at the word *Indulg.*, art. iii. no. 42.

Indulgences, therefore, continue in the provinces until their revocation is known, or until it can morally have been known in them. It is not, however, necessary that the revocation be sent to and published in every place. It would be well to add, that in the improbable opinion, which declares that an indulgence recalled at Rome ceases in all parts of the globe, the privileges attached to it hold good until the revocation has had morally sufficient time to become known ; because previous to this time the error is common, and common error does not withdraw jurisdiction.

Some priests, exiles and fugitives for the faith, obtained from Pius VI., during the Revolution, many spiritual privileges, with the faculty of delegating other priests not stained with the oath of fidelity to the civil constitution of the clergy ; but these aged confessors having gradually disappeared, it is now useless to examine into the nature of their faculties. Pius VII. declared, as soon as order was re-established, that these priests could not communicate their powers to other priests.

Cessation of real Indulgences.

When a place or object to which an indulgence is attached morally ceases to be what it was before, the indulgence also ceases : thus, if a church be wholly destroyed, or be converted to a profane purpose, there is no longer any indulgence attached thereto ; but if, on the contrary, it changes its form by repairs or additions, without ceasing to be a church, its indulgences remain valid. Many are of opinion that, if it be demolished and another erected in the same place, its indulgences would not be lost, because, morally speaking, it is the same church. This opinion being doubtful, it cannot be followed in practice.

A church, having once appertained to a religious order, and subsequently becoming a parochial church or the chapel of a secular community, no longer enjoys its ancient privileges, because its destination is no longer the same (Decree of the Congregation of Indulgences, Feb. 10, 1818). On the same principle an indulgenced rosary, so long as it continues a rosary, retains its indulgences; even when, by the substitution of a new cross and new beads for those lost, the rosary has been entirely renewed, as it has not ceased to be a rosary, it has not ceased to be indulgenced. If, on the contrary, it be so broken as to consist merely of pieces of a rosary, it loses its blessing and its indulgences; and consequently, if the beads, or a great part of them, come unstrung at the same time, they are no longer to be considered blessed or indulgenced.

Indulgences attached to a transferable Feast.

Sylvius, t. v. p. 510; Gobat, pars 2, cap. 7, no. 324; and Pontas, at the word *Indulgence*, case 6, decide that, if an indulgence be attached to a festival, without mention of the day—to the Feast of the Annunciation, for instance, without designating the 25th of March—and if the festival be transferred to some day after Easter, as frequently happens, the indulgence is transferred with it: they add, that this is the most congruous. But two decisions of the Congregation of Rites, quoted by Ferraris (art. 3, no. 48), one of November 30, 1679, and the other of June 10, 1690, lay down, without restriction, that the indulgence is not transferred, unless a clause to this effect be positively inserted in the brief of concession. But it is decided by another decree of the Congregation, of Sept. 16, 1741, that if the office only is transferred, the indulgence is not. Whence we may conclude, that

if the office and the solemnity be transferred, the indulgence is also ; which appears more reasonable. In our diocese, the office is never transferred without the solemnity ; but, by an indult of Cardinal Caprara, of April 9, 1802, and an explanation thereof given by him, October 9, 1804, the solemnity only of certain festivals is transferred to the following Sunday ; those of the Epiphany, Corpus Christi, SS. Peter and Paul, the patron of the diocese, and the patron of each parish.

A decision of the same Cardinal, addressed to the Bishop of Chamberry, and quoted in the new *Rituel de Belley*, t. i. p. 276, declares that the indulgences attached to these festivals are transferred with the solemnity. The same favour was granted to the diocese of Lyons, by a rescript dated August 13, 1805 ; and has been granted to the diocese of Belley also. These particular grants suppose that the transfer of the solemnity does not necessarily draw after it that of the indulgence.

Two decrees of the Congregation of Rites, given by Gardellini, no. 4295 and no. 4403, appear to except festivals of patrons transferred to Sunday ; but in the exposition it appears they regard festivals transferred both as to the office and the solemnity ; so that the day on which they fall is observed as a feria, if no festival occurs. The case then is no longer the same.

CHAPTER VII.

THE CONDITIONS NECESSARY FOR GAINING INDULGENCES.

AN indulgence can be granted to those only who are members of the Church ; consequently those who have not received baptism cannot partake of them. But are catechumens, justified by perfect charity, susceptible of

them? According to many divines they are, because belonging to the soul of the Church (Ferraris, art. 2, no. 38); but for the most part they are not, because they have not, to use the expression of the Council of Trent (sess. 14, cap. 2), entered the Church by the gate of baptism, and are not subject to ecclesiastical jurisdiction. Therefore they can receive an indulgence *per modum suffragii* only, and not *per modum absolutionis*.

As there are now no catechumens in these countries, this controversy is useless with regard to practice.

But to speak of the conditions required for the valid gaining of an indulgence: they may be reduced to the dispositions of the person, and to the good works prescribed.

ARTICLE I.

DISPOSITIONS REQUIRED IN HIM WHO WISHES TO GAIN AN INDULGENCE.

Two dispositions are indispensably necessary in all who are desirous of gaining an indulgence: the *state of grace*, and the *formal intention*.

SECT. 1. *They who wish to gain an Indulgence must be in a state of grace.*

We said above, that it is not always necessary to be in a state of grace to apply indulgences to departed souls; but the case is different when we wish to apply them to our own souls. As an indulgence never remits the guilt of mortal or venial sin, but only the temporal punishment thereunto due; and as this punishment cannot be remitted as long as the soul is stained with sin; it follows that a state of grace is necessary for the application of a plenary or a partial indulgence. All divines allow, that it is not necessary to perform in a state

of innocence all that is required ; but the soul must be in that state when performing the last act required ; for it is then that the effect of the indulgence is applied. For instance, if an indulgence be attached to the act of visiting several churches, it suffices if the soul be reconciled to God before visiting the last. All the preceding acts may be considered as a preparation for regaining God's favour, and thus will be agreeable to Him. There is, therefore, no reason why the first actions may not contribute towards obtaining the benefit of the indulgence.

QUESTION 1. Does an affection to venial sin prevent the gaining of the indulgence ?

It does not obstruct the gaining of an indulgence, so far as respects the mortal sins already remitted, or even to venial sins for which there is a true contrition. It is certain, and allowed on all hands, that an affection to one or more venial sins does not hinder the remission of the punishment and guilt of other mortal or venial sins ; so that there is no difficulty in this respect. But the indulgence would not, in such a case, be plenary ; because those venial sins for which an affection is retained are not forgiven ; and consequently the indulgence cannot cancel the punishment due to them.

QUESTION 2. Does he receive the fruit of an indulgence who, whilst complying with the conditions, commits a venial sin ?

The nature of the fault must be examined. If this venial transgression so influences the whole action as to vitiate its substance, it impedes the effect of the indulgence ; for an action substantially evil cannot correspond with the intentions of him who grants the indulgence.

Thus, it would not be an act of charity to give an alms solely through vanity; whereas an act of charity, not of vanity, is prescribed.' This opinion is adopted by Collet (p. 188), who considers it alone true.

If the venial fault does not affect the whole substance of the action, all agree that it does not prevent the indulgence from being gained. For instance, if a person in fasting, giving alms, or praying, permits a motion of vanity to steal upon him, he sins beyond a doubt; but this motion of vanity is but accessory to the principal act, and does not hinder its effect.

SECT. 2. *Of the Intention necessary for gaining an Indulgence.*

To gain an indulgence, a human, and not a purely material act is necessary; a real intention of gaining it is therefore required. Upon this point all authors agree. He who, without intending, or without having previously intended, performs any action to which an indulgence is attached, does not gain it. An actual intention is not required; but a virtual intention—that is, an intention which has been actual, and which virtually continues in an uninterrupted course of actions proceeding from this first intention—will suffice. Thus, if a person forms the design of gaining the indulgence attached to a certain festival, goes to confession, and prays with this intention, but at the moment of communion does not call to mind the intention proposed in the beginning, he still gains the indulgence.

There is another kind of intention, called habitual, or interpretative,—that which a person would have of gaining such an indulgence if he thought or knew of it. Many divines say that this intention is insufficient, because it does not influence the act; the opposite is main-

tained by others. See St. Alph. Liguori, lib. 6, no. 534-14.¹

We must therefore endeavour to have at least a virtual intention. According to general opinion, this intention will serve for an entire day, without renewing it, provided it has not been recalled by some opposite act. It is a good and salutary practice, to form each morning the resolution of gaining all the indulgences attached to the various actions of the day, and to apply them to a special purpose, to one's self, or to the soul of a deceased friend. By this determination, a person may conform sufficiently to the ordinary intentions of the ecclesiastical superior.

But if the superior specified a particular end to be proposed—for example, that in prayer a special request be made—the general intention of performing some pious work would be insufficient. But if his intention be proposed, without knowing what it precisely is, it is enough: God knows it, and the will is sufficiently determined thereby. Moreover, it is not necessary to know positively what indulgence is granted for this or that act, nor even to know if there be one; it suffices to have the intention of gaining the indulgence, if it has been granted, and such as it has been granted.

ARTICLE II.

THE WORKS PRESCRIBED FOR GAINING AN INDULGENCE.

It is a fundamental principle, that we must keep

¹ St. Alph. allows, on the authority of Salas, Bonacina, and others, against Suarez, that an indulgence may be gained although there be no intention of gaining it. “Non obstat effectui indulgentiæ. . . etsi in opere præstiti non habueris intentionem consequendi indulgentias. Et videtur certum, saltem si habueris interpretativam.”

strictly to the letter of the grant; for all depends on the will of the superior in this matter, and according to the maxim of the canon law, "*Verba tantum valent quantum sonant*," "Words avail but as they sound." This general observation suffices with regard to partial indulgences: but as certain works ordinarily prescribed for plenary indulgences may cause some embarrassment in practice, it will not be superfluous to say a few words on this topic, and to elucidate the difficulties which present themselves. These works are, confession, communion, and prayers said according to the Pope's intention.

SECT. 1. *Of the Confession prescribed for gaining a plenary Indulgence.*

If confession were not exacted as an essential condition of the indulgence, it would not be strictly necessary, even for persons guilty of mortal sin; for true contrition, joined to the desire of the sacrament of penance, justifies the sinner, and renders him capable of receiving the application of the indulgence.

Nevertheless, this opinion, which is admitted by all divines, can be of no great use in practice, because the sinner cannot reckon upon perfect contrition, unless it be impossible for him to make his confession. Otherwise, confession is ordinarily prescribed.

It is agreed that the clause, *rite contritis et confessis*, "having duly repented and confessed," which the Bulls of plenary indulgences ordinarily contain, exacts sacramental confession of all whose souls are stained with grievous sin, although truly contrite. If it is impossible for them to go to confession, they cannot gain the indulgence. The Congregation of Indulgences, when consulted on this point by the Bishop of Meliapore, replied, September 19, 1729, that missionaries were subject

to the rigour of this clause, equally with others ; but, at the same time, advised them to ask for a dispensation. It was applied for and obtained, as attested by Benedict XIV. in his constitution, *Inter præteritos*, December 3, 1749, sec. 6. The same dispensation was granted in 1734, to the Capuchin Fathers of France and Ireland, who laboured in missions amongst heretics.

QUESTION 1. *Are those who are guilty of venial sins only, bound to go to confession in order to gain the indulgence ?*

It was formerly held by most divines, that confession was not necessary, because they were persuaded that confession was prescribed only as a means of regaining sanctifying grace. Hence they concluded that it was not necessary to go to confession, either on the eve or on the day of the festival to which the indulgence to be gained was attached, or even to confess at all, provided they had committed no mortal sin subsequently to their last confession. Navarre, Suarez, Bonacina, Collet, Ferraris, and many others, were of this opinion.

All agreed that if confession were prescribed as a work essential to the indulgence, it became necessary, even to those who were conscious to themselves of venial sins only. The dispute was on the true sense of the words, "*rite contritis et confessis*."

The Congregation of Indulgences declared itself, May 19, 1759, to be of the contrary opinion, and decided that confession was an essential condition of the indulgence. This decree was approved of by Clement XIII., who wished it to be every where considered as law.

This decision sorely aggrieved many ; and a host of communities of monks and nuns, bishops and priests, humbly entreated His Holiness for a modification.

Clement XIII. caused the affair to be re-examined; the Congregation made it a subject of serious consideration, and advised His Holiness to grant, without altering his decree, a perpetual indult, which should satisfy the pious faithful. It begged that all who are accustomed to confess weekly, might, unless prevented by good reasons, be permitted to gain all indulgences which occur simultaneously, without being obliged to confess each time, provided they be in a state of grace: of course excepting ordinary and extraordinary jubilees, for which confession would be still necessary.

The Holy Pontiff adopted this advice, and published, December 9, 1763, an indult to this effect.

A decree of the Congregation of Indulgences, of which Pius VII. approved, June 12, 1822, declares that such as are not accustomed to confess so frequently, may make their confession a week before the festival on which they purpose gaining the indulgence.

A rescript of an audience of Pius VII., March 16, 1805, signed Caprara, granted to the faithful in the diocese of Mans, the faculty of gaining all the plenary indulgences which might occur at the same time, if they confessed twice only in the month, provided that they were in a state of grace, and that they fulfilled the requisite conditions. This rescript was granted on account of the small number of confessors, and no limit was assigned to its duration.

This concession, ill conformable with the practice in Rome, not appearing sufficiently safe, in its indefinite use, M. Pidoll wished it to be renewed; and obtained another rescript, dated April 3, 1818, expressed in the same terms, but for five years only. The same favour, also for five years, was granted in an indult, October 3, 1825, to M. de la Myre, the successor of M. Pidoll. A

similar one was obtained by M. Carron, February 7, 1832, since which time it has been frequently renewed.

In dioceses which do not enjoy this privilege, the faithful ought to confess weekly, or at least in the week preceding the festival to which the proposed indulgence is attached. Moreover, they ought to go to confession with the intention of gaining it, as confession is now considered as a prescribed work.

QUESTION 2. *Can he who goes to confession a few days before a festival, gain a plenary indulgence which might occur in the interval?*

We think not; and this is our reason: by a decree, May 19, 1759, confession is made an essential condition of the indulgence. Clement XIII. has made an exception in this, but only in favour of those who confess weekly. For others confession remains necessary. But in the decree of June 12, 1822, no dispensation in this respect is made, since none is mentioned. We see no grounds for permitting the penitent in question to gain more than one indulgence, since he does not confess weekly. Some persons of credit are of opinion, that he may gain all the indulgences which occur during the week after his confession: we have not seen the text of the decree; but, according to the analysis given in *L'Ami de la Religion*, t. xxxiii. p. 308, we think the opinion ill-founded.

Perhaps it will be said, that the decree of June 12 does not confer any great advantages. It confers less than the indult which requires confession only twice a month, *bis in mense*, it is true; nevertheless, as this measure is general, perpetual, and does not restrain the concession of Clement XIII., it is of great value to such as are not in the habit of confessing weekly; for many cannot go to confession on the eve of the festival, nor

on the day itself, and thus would be deprived of the indulgence. In virtue of this decree, all who please may participate in the grace of indulgences.

A decision of December 15, 1841, declares that all the indulgences that occur about the same time may be gained; and thus our arguments on the negative side of this question fall to the ground (*Ami de la Religion*, no. 3633).

QUESTION 3. *To have a claim to the indulgence, is it necessary in these frequent confessions always to receive absolution?*

In the mercy of God it frequently occurs that some privileged souls lead a life so regular, so pure, and so holy, that at the end of a few days they have nothing to accuse themselves of, or nothing which the confessor can regard as sinful. In such cases, is it necessary that they should accuse themselves of some sin of their past life, and excite in themselves a lively contrition, and receive absolution? Without doubt it may be done, and frequently with advantage, but it is not essential. In former editions we stated this as probable, but all doubt on the matter has been set at rest by a decision of the Congregation of Indulgences of December 15, 1841. It expressly declares that when a Bull or brief granting an indulgence prescribes confession as a condition, it is not necessary that penitents should receive absolution (*Ami de la Religion*, no. 3633).

SECT. 2. *On the necessity of Communion for gaining an Indulgence.*

QUESTION. *May communion be received with the intention of obtaining certain graces for one person, and of gaining the indulgence for one's self?*

A plenary indulgence may sometimes be gained without receiving the Holy Communion. For instance, at the hour of death, when it is impossible to receive the Viaticum, also in performing the devotions of the Way of the Cross; because neither confession nor communion is prescribed for gaining the plenary indulgences attached to these works of piety.

But generally the clause, *vere pœnitentes confessi et sacra communione refecti*, is inserted at full length in the Bulls or briefs of plenary indulgences, or it is evidently understood; in either of which cases communion is necessary.

The communion ought to be offered in the intention, which should be at least virtual, of gaining the indulgence, and should be received with all the dispositions necessary to constitute a work of piety; because it would be absurd to say that an indulgence might be gained by a sacrilegious communion.

But may communion be received with the intention of obtaining certain graces for one person, and of gaining the indulgence for one's self? We think it may; because for gaining the indulgence, the communion, and not its special end, is prescribed. The safest method is first to have the intention of gaining the indulgence, and then to make one or more secondary intentions.

According to the ordinary rules, the communion ought to be made on the day of the festival on which the indulgence is to be gained; but by a decree of the Congregation of Indulgences, approved of by Pius VII., June 12, 1822, already quoted, it may be made on the vigil (*L'Ami de la Religion*, t. liii. no. 855; and *Raccolta*, anni 1837, p. xx.).

There are many concessions granting a plenary indulgence, once a month, to those who shall perform

certain practices of devotion each day of the month, and who shall go to confession and communion once during that period. We are of opinion that all the works of piety should be accomplished before going to communion, or, in other words, that the indulgence can be gained on that day only on which the performance of the conditions terminates. Consequently it is necessary to be in a state of grace at that moment.

A month ought to be an ordinary month, as January, March, &c., not a space composed of fractions of time, as the end of one month with the commencement of the following; for the sum of these fractions of time would not be said to be a month, more than seven days in different weeks would be said to compose a week.

SECT. 3. *Prayers ordinarily required for gaining a plenary Indulgence.*

The concession of plenary indulgences ordinarily expresses the condition of praying devoutly, *qui pie oraverint*. Frequently the intentions with which the prayers are to be said are mentioned; in which case they ought to be set before the mind. The ordinary intentions are, peace and concord among Christian princes, the exaltation of our Holy Mother the Church, the extirpation of schism and heresy, and the well-being of the Pope. If the objects are not thus determined, it is sufficient to pray with the intentions of him who granted the indulgence.

QUESTION 1. *What and when are the prayers to be said, in order to gain the indulgence?*

No particular prayers are mentioned as necessary; the Popes merely require that the faithful should pray devoutly. Five "Our Father's" and five "Hail Mary's"

are generally considered sufficient to fulfil the condition. Any other equivalent prayers may be recited ; as the Litany of the Blessed Virgin, the Litany of the Holy Name, some Psalms, one or two decades of the rosary, or the whole. If it be the custom to recite the rosary, the whole or parts of it may be offered up for the intention.

But a quarter or half-an-hour's meditation or mental prayer would be insufficient ; because the word prayer, in its general acceptation, signifies the recitation of vocal forms. This course is the safest. The words should be articulated as in the recitation of the Breviary.

If particular indulgences be attached to these vocal prayers, could they be gained, when complying with the conditions necessary for a plenary indulgence ? In former editions, it was asserted that they might ; but now we are of the contrary opinion ; which Suarez de Lugo, Ferraris, and others, adopt. Benedict XIV. also decided, as will be seen in the sequel, that an indulgence cannot be gained by the performance of works already due under other titles.

A person would satisfy by reciting the prayers alternately with another person ; because this manner of praying is authorised by the Church. The *Raccolta* declares it to be a good and laudable practice, on the authority of a declaration of Pius VII., which is an approval of a decree of the Congregation of Indulgences, dated Feb. 29, 1820.

At Rome the following prayer is used, which serves at least to direct the intention of other additional prayers.

Prayer.

“Penetrated with a most lively sorrow at the sight of my sins, I humbly offer to Thee, my dear Jesus,

these prayers in thy honour, and for the glory and benefit of thy Holy Church. Do thou sanctify them, and render them acceptable by thy grace.

“I desire to conform with the holy intention of the Roman Pontiff, who has granted this indulgence for the good of the faithful. Relying on thy infinite goodness, I beg of Thee to extirpate heresy from the face of the earth, to establish true peace and concord among Christian princes, in order that sovereigns and subjects may serve Thee in purity of heart, fraternal charity, and unity of holiness.

“Infuse into our most Holy Father the Pope thy Holy Spirit, defend and preserve him from all dangers. Vouchsafe, my loving Jesus, through the merits of the most Blessed Virgin Mary, and of all the Saints of heaven, that I may participate in the infinite treasure with which Thou hast enriched thy Church, by the effusion of thy most precious blood ; and grant me this day the fruit of this holy indulgence.

“By thy boundless mercy, O my God, forgive the punishment due to my sins, which I ought to suffer, either in this life or in the next. By thy assistance, I resolve to lead henceforth a penitential and mortified life. I desire also to satisfy thy justice as much as lies in my power, to fly sin with horror, and to detest it above all things as the greatest of evils, because it offends a God infinitely good, whom I love, and whom I shall endeavour to love, above all things, to the end of my days. Amen.”

The time for fulfilling the prescribed conditions, and for gaining indulgences attached to a fixed day, is, for Festivals and Sundays, from the hour of first vespers on the eve, until twilight on the festival itself ; for Ferias,

from midnight to midnight, according to the civil computation. The reason of this is, that in the Liturgy of the Church the day is thus computed. Such is the general opinion of divines (Ferraris, art. 3, no. 37).

The hour of first vespers is that of which in Catholic countries it is customary to ring for them. But if the vespers be never said in a particular place, the inhabitants must be guided by the neighbouring churches, by custom, or by the practice of the diocese, or of the cathedral of the diocese. Thus, in this town of Mans, he works of piety, or the prayers requisite for the gaining of plenary indulgences attached to festivals, may not be commenced before three o'clock in the afternoon of the eve, because that is the hour of the first vespers.

As vespers are recited in Lent before dinner, and as the bells for them are generally rung at half-past ten, the prayers requisite for the indulgence of the following day may then be begun (Ferraris, art. 3, no. 37).

QUESTION 2. *Would a person be deprived of the fruits of the indulgence, who, through ignorance, impossibility, or inadvertence, failed to recite these prayers, omitted a part, or wholly neglected them at the precise time, but said them a little too soon, or a little too late?*

If, in the judgment of prudent persons, the omission were slight, it would not impede the gaining of the indulgence; for example, it is generally admitted that the omission of one or two "Hail Mary's" in the recital of the rosary would not prevent the indulgence attached to its entire recitation from being gained; the same may be said of the omission of one or two words in the prayers prescribed for obtaining a plenary indulgence, because the conditions have been really fulfilled in the

manner which the superior is supposed to have wished, and in which he ought reasonably to have wished.

If, on the contrary, the omission be considerable, by whatever accident it may have happened, the indulgence would not be obtained, neither wholly nor partially; because it depends on the will of the superior, and the will of the superior is determined by the conditions he has imposed.

QUESTION 3. May more than one plenary indulgence be gained on the same day ?

If a person be sufficiently happy to receive the full application of a plenary indulgence, he could not gain another for himself on the same day; unless he had committed new sins, and had obtained the pardon of them. Nothing is more evident.

But as this perfect application, through the improper dispositions of the soul, scarcely ever takes place, a person may endeavour to gain several plenary indulgences on the same day, when the works prescribed are compatible, as in the Way of the Cross. Ordinarily one only can be gained, because communion is generally ordered as essential; and no one can communicate more than once. We rather think no exception is made in favour of priests who say three Masses on Christmas-day, or those who duplicate on Sundays, because such cannot have been the intention of the Sovereign Pontiff. Nevertheless, a recent decision opposes this opinion, and authorises one communion for two indulgences on the same day.

There is no difficulty with regard to partial indulgences attached to particular works: not only may several be gained on the same day, but the indulgence attached to a certain work may be gained as often as

the action or work be repeated, provided it be not positively mentioned in the act of concession that it may be gained once only each day.

QUESTION 4. *Can an indulgence be gained by the performance of what is obligatory? For instance, can an indulgence be gained, which is attached to the Veni Creator, &c., in reciting the Divine office, if the intention be formed? Can a penitent gain an indulgence attached to what is prescribed as a penance, or to what he is already bound to by vow?*

Layman (lib. v. tract. 7, cap. 3, no. 13), and many other theologians, answer in the affirmative; and their reason is, that the Pope, in attaching indulgences to these practices, does not determine the end thereof; he demands merely the substance of the action: whence they conclude, that by the same work an obligation may be satisfied, and a condition fulfilled.

If such be the express wish or declaration of the Pope, there is no doubt on the matter; but when His Holiness has given no explanation, what may we infer? The common opinion is, that in this case the indulgence cannot be gained. According to the natural interpretation of the bulls and briefs of indulgences, good works are prescribed as onerous conditions; but, on the above hypothesis, there would be nothing onerous with regard to the indulgence.

All agree that a penitent, upon whom had been imposed as a penance to fast for one day, would not satisfy by fasting on a day ordained by the Church; it cannot be otherwise with regard to a fast or prayer prescribed for gaining an indulgence. In prescribing these conditions, the Pope, doubtless, requires something. But what would he demand, or what would his requirement

be reduced to, by performing that only to which a person is already bound by another title? This opinion is therefore doubtful (Collet, p. 233). With regard to a jubilee, it ought to be considered certain. Benedict XIV. expressly declares it, *Institutio*. 53, no. 7. And also in his encyclical letter, *Inter præteritos*, Dec. 3, 1749, § 53. The gaining of indulgences attached to these works might, however, be proposed as a secondary intention; because this secondary intention does not prevent from satisfying the obligation; and if the first opinion be correct, there would be a double advantage.

Practices prescribed by the rule in communities may serve to gain indulgences, because the rule does not bind under sin. A learned theologian at Rome gave us this as his opinion.

The same may be said of those prayers which the priest says, without obligation, at the Benediction of the Blessed Sacrament, of vespers, and other parts of the divine office, for such as are not bound thereto. It will suffice, in saying these prayers, to unite in the intention of the Pope, with the desire of gaining the indulgence.

QUESTION 5. *May indulgences be gained for the living, as they may for the dead?*

The Church may grant indulgences which may be applied to the living, as she has granted some applicable to departed souls. It is the opinion of Suarez, that in this case indulgences might be applied even *per modum absolutionis*,¹ because the living are subjects of the Church, and the Church can exercise jurisdiction over them, provided they do not place any obstacle.

It is not the custom of the Church, says Cardinal

¹ *By way of absolution, i. e., not, of course, from guilt, but from punishment.*

de Lugo, to grant indulgences applicable to the living, unless they gain them themselves, for fear of favouring their idleness. Therefore, as a general rule, we cannot apply indulgences to the living, as we apply them to the dead.

CHAPTER VIII.

OF FALSE OR APOCRYPHAL INDULGENCES.

FALSE indulgences are those which have never been granted, or which have been granted by incompetent authorities, or which are continued to be published and practised after they have been recalled, or after the term fixed for their duration has expired.

Apocryphal indulgences are those whose authenticity cannot be canonically proved, according to the rules laid down (chap. vi. art. iii.). Thus there is a real difference between false and apocryphal indulgences, although in practice it is but slight; for it is more lawful to publish apocryphal than false indulgences. But a person who should endeavour, in a good spirit, to gain a purely apocryphal indulgence, would not be condemned, he indeed might gain it; whereas a person who should endeavour to gain an indulgence known to be false would be guilty of an act of superstition.

It is impossible to deny, and with deep, deep sorrow do we confess, that there have been found men impious enough to forge grants of indulgences; and men more ignorant than sinful, on the foundation of false documents, to publish some less false indulgences. This abuse became so prevalent in the thirteenth century, that the Fourth Council of Lateran in 1215, and the Council of Vienna in 1311, endeavoured to repress or at least diminish it. The Council of Trent in 1562

(sess. 21, cap. 9, *De Reformatione*) condemned the custom of asking for alms when publishing indulgences, to remove all pretext for judging that they were not given gratuitously. Hence the *gratis ubique*, written at Rome upon all grants of this nature. For the same reason the Council forbade the publication of any indulgence, the title of which has not been duly recognised and approved by the Bishop of the diocese.

Many Popes have disavowed, condemned, and revoked indulgences which have been attributed to or really granted by their predecessors. We shall here give a few general rules to distinguish whether an indulgence is false or apocryphal; and afterwards we shall notice those indulgences which have been recalled or declared apocryphal, by which a person may be easily deceived.

ARTICLE I.

RULES TO DISCERN WHETHER AN INDULGENCE BE FALSE OR APOCRYPHAL.

1. Any indulgence of which the title cannot be shewn, ought, according to what we laid down (chap. vi. art. iii.), to be reputed false or apocryphal. The reason of this we have already given.

2. Clement VI., who ascended the Chair of St. Peter in 1342, is the first who used the word *jubilee* to signify a plenary indulgence; whence we may reasonably conclude, that plenary indulgences in the form of jubilees attributed to Pontiffs anterior to Clement VI. are false. Consequently if the privileges attached to such kinds of indulgences be used, the acts of jurisdiction are null.

3. Clement VIII., in his Bull *Quæcumque*, Dec. 7, 1604, § 9, recalled all the privileges attached by his predecessors to indulgences in the form of jubilees. If

any person pretended to have indulgences of this nature of a more ancient date than 1604, the privileges thereof would be null.

4. The Council of Trent, as we have already stated, decreed, in 1562, that indulgences were everywhere to be given gratis. Pius V., in pursuance of this statute, revoked, by a Constitution of the 26th of March, 1567, all indulgences which mendicant religious pretended to distribute. Since this period no indulgences have been granted on condition of paying money to those who grant or distribute them ; so that all indulgences of this character should for that very reason be rejected as null.

5. Plenary indulgences attached to the recitation of a few words, or to an act which is in every respect trifling, may be justly suspected as false. The Holy See never grants plenary indulgences under slight conditions ; they are granted for small things at the hour of death, only because of the impossibility of doing much under which the sick labour. Even then extraordinary piety and fervour are required to compensate for the want of external works.

These rules are substantially contained in the great work of Theodore of the Holy Spirit.

Theodore of the Holy Spirit, who is well acquainted with the subject of indulgences and with the practice of Rome, assures us (pars 2, cap. 4, § 2 et seq.) that, notwithstanding diligent research and investigation, he has been unable to discover a partial indulgence of more than twenty years. Those whose titles and acts he had seen, from the fourteenth century to his own time, the middle of the eighteenth century, corresponded to the penitential canons, and were from five to twenty years. He does not deny, however, as we proved (p. 53), that there are some of greater length ; and no one would be

warranted, by this sole reason, in rejecting all partial indulgences of more than twenty years. But there would be sufficient reason for diligently examining their titles, and particularly when they appeared exorbitant, as of ten, twenty, or thirty thousand years.

ARTICLE II.

INDULGENCES WHICH HAVE BEEN DECLARED FALSE OR APOCRYPHAL, OR REVOKED.

In addition to the revocations of Clement VIII. and of Pius V. there are many others. Paul V., by his Constitution *Romanus Pontifex*, May 23, 1606, concerning regulars, grants them a certain number of indulgences, which we shall enumerate at the end of the Second Part; and in §§ 19 and 20 of the same Constitution he abolishes, revokes, and suppresses all indulgences, favours, and privileges, claimed by the religious of any order whatsoever. Thus no religious can use any power regarding indulgences, unless he has received it from Rome in an authentic form, and approved of by the Bishop of the diocese wherein he purposes to use it.

A decree of the Congregation of Indulgences sanctioned by Innocent XI., March 7, 1678, recalls several indulgences, and declares others to be false, apocryphal, or null, the time for which they were granted having expired. The greater part of these indulgences being local, it is unnecessary to mention them. The Congregation declares all these indulgences false or apocryphal, forbids their publication to the people, and commands all loose papers, &c. mentioning them to be destroyed, or these pretended indulgences to be effaced.

Some of the indulgences contained in this decree have been since renewed and still exist, but others never have been and never will be revived.

PART II.

OF INDULGENCES IN PARTICULAR.

WE do not pretend to give in detail all the indulgences now in existence of whose authenticity no doubt can be raised, but we shall confine ourselves to such as are within the reach of the majority of the faithful. We shall endeavour to furnish the clergy with the documents which they may require for their own satisfaction, and to enable them to answer whatever questions may be put to them. Without cramping ourselves with any precise order, we shall divide this second part into chapters for greater perspicuity. To avoid advancing any thing which is not exact, we shall draw from the fountain head, from the briefs and bulls of the Popes, from the decrees of the Congregation of Indulgences, and from the *Raccolta*, printed at Rome in 1837 with the approbation of the Congregation, which certifies, Sept. 30, 1837, that all the indulgences contained in this work are authentic.

CHAPTER I.

PRIVILEGED ALTARS.

A **PRIVILEGED** altar is that to which a plenary indulgence is attached by the Pope, applicable to those souls for whom the Holy Sacrifice is offered thereon, either on any day, or on certain days only. This privilege may be attached to the person of the priest, in which case it is enjoyed wherever the priest celebrates.

When Rome is requested to grant a privileged altar, it must be stated whether a personal privilege is demanded, which is generally granted for only three days in a week, or a privileged altar for a church. In this case the altar must be specified; or if not, and the privilege is granted, a clause is inserted at Rome, that the altar should be designated by the Bishop.

Whether the indulgence of privileged altars be an ancient custom, is disputed. Supposing, as some do, that the custom cannot be traced beyond Gregory XIII., nothing would follow from this; for, as the power of granting indulgences does exist, the Pope may vary the form as he judges proper. Examples are cited of privileged altars as far back as the Pontificate of Pascal I. in 817. But whatever may be the issue of this controversy, let us come to practice. Many questions on this point have been proposed, and we shall endeavour to resolve them in order.

QUESTION 1. *Is it necessary that the intention of the Mass should be for that soul to which the indulgence is to be applied?*

It appears that there is no doubt on the point; for these words are ordinarily contained in the brief of concession: “*Ut quandocumque sacerdos aliquis Missam defunctorum pro animâ cujuscumque fidelium defunctorum, ad præfatum altare celebrabit, anima ipsa de thesauro Ecclesiæ per modum suffragii indulgentiam consequatur; ita ut Domini nostri Jesu Christi suffragantibus meritis, a purgatorii pœnis liberetur.*” “That whenever a priest shall say Mass of the dead for the soul of one of the faithful departed, at the afore-said altar, that soul from the treasures of the Church will receive indulgence, by way of assistance; so that by

help of the merits of our Lord Jesus Christ it will be freed from the pains of purgatory.”¹ In order that the indulgence should be separated from the intention of the Mass, a positive derogation from this clause would be necessary, which, when not expressed, is ordinarily understood.

QUESTION 2. *Should the Mass be a Requiem Mass, and consequently in black?*

We were formerly of opinion, in accordance with the ordinary forms of concession, and particularly in accordance with a decree of the Congregation of Rites of 1671, that the Mass ought to be a Requiem Mass as often as the Rubrics will allow. But the Congregation, by a decision of April 11, 1840, when reforming previous decisions, declares: 1st, that a priest celebrating at an altar privileged for every day, is not *bound*, in order to gain the indulgence, to use black vestments on days when they are allowed by the Rubrics; 2d, that a priest having a personal privilege for a certain number of Masses in the week, is not obliged to celebrate in black even on days when the Rubrics permit.

The result of these decisions appears to be, that a privileged indulgence may be gained for the dead, by saying the Mass of the day, whenever a Requiem Mass is not prescribed. It is prescribed for burials on all days, except doubles of the first class, kept as holidays by the people, and the last three days of holy week (Congr. of Rites, July 5, 1698, and Sept. 2, 1741). The same Congregation, by decrees of May 23, June 26, and September 1, 1603, decreed that the solemn Mass

¹ For the better understanding of these words, refer to what has been said on the manner in which indulgences profit departed souls, chap. iv. art. 2.

of the third, seventh, and thirtieth days should be celebrated in black ; and by another decree of Aug. 5, 1662, it ordained the same for anniversaries of the day of burial founded by will.

The third, seventh, and thirtieth days, as also the anniversary, are reckoned from the day of burial, and not from the day of decease. If they fall on days on which the Rubrics forbid solemn Masses for the dead, the body not being present, they ought to be anticipated, or transferred to the first day not prohibited by the Rubrics, according to the decisions of the Congregation of Rites, May 23, 1603, and December 22, 1753. (Ferr. at the words *Missæ sacrificium*, art. 14, nos. 16, 17 ; Romsée, t. i. p. 43 et seq. edit. 1838, and t. v. p. 11.)

QUESTION 3. *When the Mass of the day is said, ought a prayer for the deceased to be said, according to the intention proposed in the application of the Mass ?*

This precaution, as Collet observes (t. i. p. 286), cannot but be useful, when the Liturgy permits ; but it is not prescribed in any brief or bull, nor by any decree of the Congregation ; therefore it is not necessary. Such is likewise the opinion at Rome.

QUESTION 4. *What is the meaning of the clause usually inserted in briefs for erecting privileged altars : “ dummodo in dictâ ecclesiâ tot Missæ quotidie celebrentur.”*¹

1. Under Gregory XIII. indulgences for privileged altars were granted without much difficulty. Under Paul V. the facility was not so great : an altar privileged in perpetuity, and for every day, was granted only on condition that forty Masses were said each day in that church ; for one day, on condition that there were

¹ Provided that, in the said church, so many Masses be said.

seven Masses; for two days, fourteen Masses, and so forth. A greater number of Masses were required in a church in proportion to the number of privileged days requested in each week. Such are still the general rules on this point, to which attention ought to be paid, if the concession be obtained under the form *et positis ponendis*, or under another equivalent form.

When a request is made to Rome for the erection of a privileged altar in a particular church, the number of priests attached thereto ought to be mentioned, and attested by the ordinary, as decreed by the Congregation of Indulgences, January 29, 1722, and the Pope ought to be entreated to omit the accustomed clause, so that there may be no doubt as to the value of the indulgence obtained.

In the briefs now granted for France this clause is generally omitted, at least as far as may be judged from the briefs we have seen, and those which we have procured for divers churches.

2. When the brief granting a privileged altar contains the clause of a specified number of Masses, it is of obligation under pain of nullity.

The Congregation of the Council of Trent, when consulted on this point, answered in a decree, September 11, 1694, approved of by Innocent XI., that the fixed number of Masses ought to be said each day.

But the same Congregation decided by another decree, July 30, 1706, that if regular or secular priests attached to a church were absent for a few days or a few months, so that the requisite number of Masses could not be said, the indulgence would be suspended only during such period, but not destroyed. If some of the priests be prevented from saying Mass in the ordinary church by sickness, or on account of a festival to

celebrate, or on account of officiating at a funeral elsewhere, or by order of a superior, the privilege would neither be interrupted nor suspended. Such are the decisions contained in the above-mentioned decrees of the Congregation of the Council (Collet, p. 293 ; Ferr. *Altare privileg.* no. 4, St. Liguori, lib. 6, no. 339 ; quæres. 2).

Benedict XIII., by his Constitution *Omnium saluti*, July 20, 1724, grants a privileged altar in perpetuity, and for every day in the year, to all patriarchal, metropolitan, and cathedral churches; the altar to be appointed by the Patriarch, Metropolitan, or Bishop. All priests, secular and regular, can apply a plenary indulgence to the souls for whom they offer Mass on such altars.

The number of Masses to be said each day is not here specified ; therefore the privilege does not depend upon it. But if there already be a privileged altar in the same church, this grant is null, as is expressly stated in the Constitution.

Clement XIII. granted, September 18, 1759, an altar privileged for every day during seven years, to be designated by the Archbishop of Malines, in all the parish churches of his diocese, in favour of every priest, secular as well as regular, without respect to the number of Masses to be said in these churches (Dens, t. vi. p. 480).

The same Pontiff extended this favour to all parochial churches for seven years, and enjoined bishops, abbots, and vicars capitulary, to demand the confirmation of this privilege at the end of every seven years : the brief is dated May 19, 1759 (Ferraris, *Altare privil.* no. 33).

By a decree of the Congregation of Indulgences, presented to the same Pontiff, and sanctioned May 19, 1761, all priests, secular and regular, who celebrate

Mass on All Souls' day, enjoy the faculty of a privileged altar; but no priest is permitted to receive a greater fee, or to accept of more than the synodal laws or the local customs allow, because he celebrates a privileged Mass.

QUESTION 5. *What is implied by this other clause, usually inserted in the briefs of indulgences?* "Volumus autem ut si alias Christi fidelibus dictam ecclesiam visitantibus aliqua alia indulgentia perpetua vel ad tempus nondum elapsum duratura, concessa fuerit, præsentes litteræ nullæ sint."¹ *Would a privileged altar in a church render null the concession of a general indulgence obtained for this same church, without mentioning this privilege?*

At the request of the Archbishop of Cambrai, the predecessor of Fenelon, the Congregation of Indulgences examined this question, and issued a decree, June 13, 1676, approved of by Innocent XI., March 10, 1677, by which it was decided, that an altar privileged in favour of the dead was not comprised in this clause, nor indulgences established in the same church for a class of persons, as, for example, for one or more confraternities, for a chapter, for religious, or for certain kinds of pious works performed therein, as visiting the Blessed Sacrament during forty hours, nor such as are granted for once only. So that only those indulgences proposed to the whole Church of Christ, whether perpetual or temporary, plenary or partial, are comprehended in the above clause. Hence it scarcely ever applies (*Ferr. ib.*).

¹ "But it is our will, that if any indulgence, either perpetual or for a certain time which has not yet elapsed, has been granted to the faithful of Christ who visit the said church, these letters shall be null."

QUESTION 6. *If a privileged altar be destroyed, in order to build a new one, or if its place be changed, does it lose its privilege?*

If the altar remains in the same church, and continues to exist in honour of the mystery or saint under whose patronage it was dedicated, the privilege is preserved, because it is still morally the same altar. Such is the declaration of the Congregation of Indulgences, September 13, 1723. Nevertheless, Theodore of the Holy Spirit, and with him Collet, truly observes, that if an altar has been privileged on account of a miraculous picture of our Blessed Lady, or in commemoration of its having been consecrated by a Pope, or if it be destroyed by fire, together with the picture, or falls in such a manner as to lose its consecration, the indulgence no longer remains; because the object to which the indulgence was attached has ceased to exist.

In like manner, if the church be destroyed, although the altar be preserved, it loses its privilege. Such is the decision of the Congregation of Indulgences, July 18, 1710; and it has not derogated from this decision by the decree just cited.

If the altar was not designated in the brief of concession, but chosen by the Bishop, its title cannot be changed after it has been once dedicated to a particular saint or mystery, because the delegation is supposed to be made for once only (Ferr. *Altare priv.* no. 9).

QUESTION 7. *Is it necessary to say at a privileged altar the Masses for which fees have been given on this condition? And if a priest has engaged to say more Masses than he is able, how must he act?*

It cannot be doubted but that those Masses for which fees have been given ought to be said at a privileged

altar, otherwise the persons paying the fees would be deceived. It is not allowed to say a less number of Masses, on pretence that a plenary indulgence ought to acquit from its debt to the Divine justice that soul for whom several Masses have been said at a privileged altar.

It is also unlawful to receive a greater sum on account of the privilege; this would be a simony, which is proscribed by Clement XIII., May 19, 1761.

Care ought to be taken not to accumulate Masses to such a degree as to be unable to say them according to the intentions of those who require them; but if it happens that, culpably or not, a priest has engaged to say more Masses than he possibly can say or obtain to be said at the privileged altar, the only resource is, to procure their celebration at another privileged altar, or to write to Rome and obtain the personal privilege for as many Masses as are in arrears.

At Rome, a second privileged altar is never granted to the same church, except to one of those churches where a great number of priests daily say Mass.

QUESTION 8. Is it necessary, for the valid application of a plenary indulgence attached to a privileged altar, to confess habitually every week, or on the eve of the day on which the application is made? Is it necessary also to say the prayers ordinarily prescribed for plenary indulgences?

We think not; for if this condition were of obligation, the Popes would not have failed to mention it in their briefs, or to refer to what had been said in former briefs, by inserting the clause *positis ponendis*, or something equivalent; but nothing of the kind is found any where.

In indulgences, as in dispensations, and generally

in all that regards positive right, "*verba tantum valent, quantum sonant*," "words avail but as they sound."

A privileged altar is a special favour, which is never conferred in general concessions, and is not given by way of communication, as other indulgences. Thus a religious order, lawfully associated with another, participates in the personal favours of that order, but not in the indulgences granted for the dead, as those of privileged altars (Ferraris, *ibidem*, no. 3). When all indulgences are suspended during the Jubilee of the Holy Year, those of privileged altars are not comprised in this suspension.

A clause is ordinarily inserted in the briefs of concession of privileged altars, confining the duration to seven years; and this term is computed from the date which the brief bears, and not from the date of its reception. It sometimes happens, through carelessness, that an altar continues to be considered privileged after the expiration of the period specified; and thus the faithful are deceived.

CHAPTER II.

INDULGENCES AT THE HOUR OF DEATH.

BESIDES the indulgence granted at the hour of death to such of the faithful as have fulfilled certain conditions—by pious practices, by preserving certain blessed objects, or by being members of certain confraternities, or associations,—there are special indulgences, termed *in articulo mortis*, granted by Gregory XI., who was elected Pope in 1370; by Clement VI., elected in 1342; by John VIII., in a letter which he wrote to the Bishops of France in 878; and by the Church of Rome in the time of Cyprian; and by St. Cyprian himself in the third age.

However, that such indulgences can and have been granted by the Church is certain. Before Benedict XIV., the Popes granted with facility to the Bishops the power of giving personally, or by delegated priests, the solemn blessing to sick persons at the hour of death, together with the application of a plenary indulgence.

Benedict XIV., in his Bull *Pia Mater*, April 5, 1747, after an elaborate preamble, and numerous examples of indulgence at the hour of death granted by his predecessors, decreed :

1. That the faculty of giving the blessing with the application of a plenary indulgence at the hour of death, conferred by his predecessors or by himself, on Patriarchs, Primates, Archbishops, and Bishops, should henceforth continue as long as they held their sees.

2. That they might subdelegate one or more secular or regular priests to give this benediction with the application of a plenary indulgence to the dying, whether in the episcopal town, or in other parts of the diocese, according as the good of souls might seem to require ; and that they were always enabled to withdraw this faculty from those to whom they have granted it, and to substitute others, according to their prudence.

3. That titular Bishops who are transferred to other sees, or who are newly instituted, have not this faculty, until they have demanded and obtained it from the Holy See. This great Pope established a precedent by which his successors were led to grant it, not for three years only, but indefinitely, to all who request it, and for so long as they retain their sees.

4. He desires that the same favour be granted to inferior prelates, and abbots, who have an independent territory and jurisdiction over the clergy and people, provided they visit, at particular times, the tombs of

the Apostles, and give an account of the state of their churches to His Holiness.

5. That this faculty does not expire with the Pope who granted it, because it is part of the essence of gracious jurisdiction, indefinitely delegated, and existing until revoked, or until the death of the person delegated. Nor does it cease to priests who have obtained it, at the death of the Prelate who has subdelegated them, or by his translation to another see.

6. That, in permitting Bishops and Prelates to subdelegate as many priests as they deem necessary, to apply this indulgence to the dying, they themselves are not exempted from going, when in their power, to administer this consolation, particularly to the poor and the destitute.

7. That in catechising and public instruction, the clergy be assiduous in explaining to the faithful the doctrine of the Church on the temporal punishment due to sin ; on the obligation of satisfying God's justice, by fasting, alms-deeds, prayers, and other good works ; on the danger of a temerarious reliance on the efficacy of the sacrament of penance, and of a plenary indulgence at the hour of death ; for it is uncertain, at our departure hence, of whatever kind our death may be, whether we shall receive a plenary indulgence at that awful moment, and whether, although the external rite be applied, we shall reap the fruit thereof, or even a part.

8. That all priests whose duty it is to assist the dying, and to apply to their souls the indulgence *in articulo mortis*, excite them to a sincere repentance for the sins of their lives, inspire them with sentiments of fervent love, and advise them to perfect resignation, and to accept death from the hand of God in punishment for their sins. The Holy Pontiff particularly

requests that the dying should be thus disposed to receive the fruit of the indulgence. “Hoc enim præcipue opus in hujusmodi articulo constitutis imponimus et injungimus, quo se ad indulgentiæ plenariæ fructum consequendum, præparent atque disponant.”

9. To leave nothing optional, he prescribed the following formula to be used in the application of this indulgence. It is given at the end of the Bull, and it may not be useless to insert it here.

“*Pro impertiendâ vero benedictione fidelibus in articulo mortis constitutis, applicandâque ipsis indulgentiâ de novo aliam formulam confecimus et instituimus, quam ab omnibus in posterum usurpari præcipimus, mandantes hoc ipsum inculcari et injungi in apostolicis litteris, &c.*

“*Formula igitur, quam pro impertiendâ benedictione et plenariâ indulgentiâ moribundis fidelibus applicandâ, ut præfertur, in posterum adhibendam esse præscripsimus, talis est :*

Modus.

A SS. D.N. BENEDICTO PAPA XIV. APPROBATUS.

“*Pro opportunitate temporis servandus, ut infra in rubricis notatur, ad impertiendam benedictionem in articulo mortis constitutis, ab iis qui facultatem habent a Sede Apostolicâ delegatum.*

“*Benedictio in articulo mortis, cum solet impertiri, post Sacramenta Pœnitentiæ, Eucharistiæ et Extremæ Unctionis, illis infirmis, qui vel illam petierint dum in sana mente et integris sensibus erant, seu verisimiliter petiissent, vel dederint signa contritionis, impertienda iisdem est, etiamsi postea linguæ cæterorumque sensuum usu sint destituti, aut in delirium vel amentiam inciderint. Excommunicatis vero, impœnitentibus et qui in manifesto peccato mortali moriuntur, est omnino deneganda.*

“ *Habens prædictam facultatem, ingrediendo cubiculum ubi jacet infirmus; dicat: Pax huic domui, &c.; ac deinde ægrotum, cubiculum et circumstantes aspergat aqua benedicta, dicendo Antiphonam: Asperges me, &c.*

“ *Quod si ægrotus voluerit confiteri, audiat illum et absolvat. Si confessionem non petat, excitet illum ad eliciendum actum contritionis; de hujus benedictionis efficaciam ac virtute, si tempus ferat, breviter admoneat; tunc instruet atque hortetur, ut morbi incommoda ac dolores in anteactæ vitæ expiationem libenter perferat, Deoque sese paratum offerat ad ultro acceptandum quicquid ei placuerit, et mortem ipsam patienter obeundam, in satisfactionem pœnarum quas peccando promerint. Tum piis ipsum verbis consoletur, in spem erigens fore ut, ex divinæ munificentie largitate, eam pœnarum remissionem et vitam sit consecuturus æternam. Postea dicat:*

“ *℣. Adjutorium nostrum in nomine Domini:*

“ *R. Qui fecit cœlum et terram.*

Antiphona.

“ *Ne reminiscaris, Domine, delicta famuli tui (vel ancillæ tuæ), neque vindictam sumas de peccatis ejus.*

“ *Kyrie eleison: Christe eleison: Kyrie eleison: Pater noster, &c.*

“ *℣. Et ne nos inducas in tentationem:*

“ *R. Sed libera nos a malo.*

“ *℣. Salvum (salvam) fac servum tuum (ancillam tuam, &c.—et sic deinceps).*

“ *R. Deus meus sperantem in te.*

“ *℣. Domine, exaudi orationem meam.*

“ *R. Et clamor meus ad te veniat.*

“ *℣. Dominus vobiscum.*

“ *R. Et cum spiritu tuo.*

Oremus.

“Clementissime Deus, Pater misericordiarum, et Deus totius consolationis, qui neminem vis perire in te credentem atque sperantem, secundum multitudinem miserationum tuarum respice propitius famulum tuum (famulam tuam), N. quem (quam) tibi vera fides et spes Christiana commendant. Visita eum (eam) in salutari tuo, et per Unigeniti tui passionem et mortem, omnium ei delictorum suorum remissionem et veniam clementer indulge, ut ejus anima in horâ exitûs sui te judicem propitiatum inveniat, et in sanguine ejusdem Filii tui ab omni maculâ ablutâ, transire ad vitam mereatur perpetuam. Per eundem Christum Dominum nostrum.

“*Tum dictam ab uno e clericis adstantibus Confiteor, &c. sacerdos dicat : Misereatur, &c. et deinde :*

“Dominus noster Jesus Christus Filius Dei vivi, qui beato Petro Apostolo suo dedit potestatem ligandi atque solvendi, per suam piissimam misericordiam recipiat confessionem tuam, et restituat tibi stolam primam, quam in baptismo recepisti; et ego, facultate mihi ab Apostolicâ Sede tributâ, indulgentiam plenariam et remissionem omnium peccatorum tibi concedo; In nomine Patris, et Filii, et Spiritus Sancti. Rꝫ. Amen.

“Per Sacrosancta humanæ reparationis mysteriâ, remittat tibi omnipotens Deus præsentis et futuræ vitæ poenas, Paradisi portas aperiât, et ad gaudia sempiterna perducât. Amen.

“Benedicat te omnipotens Deus; Pater et Filius et Spiritus Sanctus. Amen.

“*Si vero infirmus sit adeo morti proximus, ut neque confessionis generalis faciendæ, neque præmissarum precum recitandarum tempus suppetat, statim sacerdos benedictionem ei impertiatur.*”

QUESTION 1. *Is it necessary to say the Confiteor, when the indulgence is given immediately after extreme unction ?*

It is more safe to say it. In our ritual it is ordered that, when the Holy Viaticum is given immediately after extreme unction, the *Confiteor* and *Misereatur* are not repeated ; but as His Holiness Benedict XIV. commands to all delegated priests to use the formula here quoted, when giving the indulgence *in articulo mortis*, it appears that the *Confiteor* contained therein may not be omitted.

QUESTION 2. *May this indulgence be given to persons who are senseless ?*

If, previous to their insensibility, they have manifested the desire of obtaining the indulgence, or if it may be presumed that they would desire it if possessed of their reason, it ought to be given without hesitation. Benedict XIV. expressly ordains it, and all other authors agree with him. It is our opinion that this indulgence ought to be given whenever absolution and extreme unction are given, except when there is an evident unworthiness. Frequently it is very probable that it will profit the receiver nothing ; but if, in similar cases, the sacraments are given, why refuse the indulgence ?

QUESTION 3. *May this indulgence be reiterated during the same illness ?*

We once thought in the affirmative, but upon more mature deliberation we conclude that it may not ; the reason whereof is, that the fruit of the indulgence is not applied except in a real case of death, so that he who recovers, after having received it, profits nothing. Such is the most common and best-founded opinion ; it is also confirmed by Benedict IX. and Eugene IV.

Paul III. in granting a similar indulgence to a confraternity of the Blessed Sacrament formed in the church of Santa Maria sopra Minerva, uses these words: "*In mortis articulo, etiamsi mors non sequatur.*"¹ Other Popes (Collet, p. 328) have used the same form of words. Consequently this clause supposes that the indulgence is not gained when death does not ensue. Theodore of the Holy Spirit, who was consultor to the Congregation of Indulgences in 1743, attests that in his time it was granted at Rome only on condition of death: "*Si tamen hac vice moriaris: alias eam tibi reservo pro veræ mortis articulo.*"

The formula since given by Benedict XIV., quoted above, does not decide the question.

But supposing that it might be reiterated, what would a second application during the same illness profit? A distinguished theologian wrote to us from Rome, in 1826, that the common practice of the several countries he has visited is, not to repeat the indulgence during the same illness.

But if it be discovered that the sick person was not in the state of grace when the indulgence was given, it should be given anew, for it supposes true contrition, and without this condition is null. The contrary is the case when the person, being in a state of grace at the moment of applying the indulgence, has afterwards sinned mortally; he would receive the fruit of the indulgence at the moment of dissolution, provided he had recovered the grace of God, because, being in proper dispositions, he validly received the indulgence; its fruit was suspended until death.

Such is the opinion of the theologian before cited; but he does not give it as certain. We should be in-

¹ In danger of death, although death should not follow.

clined to reiterate the formula of the indulgence in the case of the commission of mortal sin, for greater security.

In the diocese of Mans it is customary to apply the indulgence immediately after the administration of Extreme Unction. When the sick person is at a distance, one can scarcely act otherwise. If not in immediate danger, and if he might be easily visited again, it would be better not to give the indulgence until the moment of death. Nevertheless, it must not be deferred until the agony or delirium, it being much more advantageous to apply it whilst the person is in full possession of his faculties, in order that he may be disposed, by the acts of piety prescribed in the Bull *Pia Mater*, to receive more efficaciously the fruit of the indulgence.

QUESTION 4. *Can a person receive several plenary indulgences during the same sickness?*

It is evident that a person may gain several plenary indulgences under different titles, as those attached to rosaries, crosses, medals, confraternities or associations, provided the conditions have been fulfilled. It is not necessary, observes St. Liguori, to know or to recollect them distinctly; it will suffice to have the intention of gaining all in their power. The same Saint adds, as probable, that the indulgence of a good death may be obtained as often as the Holy Name of Jesus shall be repeated, or by the performance of some other specified acts. These means of satisfying the Divine justice can be multiplied to any extent, because we know not what punishment is still due to our sins, and we can never entertain a certainty of having gained an indulgence to its full extent.

QUESTION 5. *When, by reason of a personal indult, of a cross, medal, &c., any one has the privilege of a plenary indulgence at the hour of death, what is to be done to receive its application ?*

Merely to take the medal or cross in the hands or place it on the breast, to enter into the intentions of the Pope, to excite sorrow for past sins, to form acts of the love of God, and to accept of death with perfect resignation. The ministry of a priest is not necessary that the indulgence should be valid, if the individual be in a state of grace ; but it is exceedingly beneficial, because the ardent zeal and moving exhortations of a priest may greatly assist in procuring a more abundant fruit from the indulgence.

Pius VI. forbade the blessing to be given to those who die with these objects in their possession, in order that the indulgences *in articulo mortis* attached to them may be applied, because the Bull *Pia Mater* had made a sufficient provision. (*Instruction sur les Indulgences des Chapelets, Croix, Médailles, &c., imprimée à Rome, puis à Paris en 1805, vers la fin.*)

CHAPTER III.

INDULGENCE OF THE FORTY HOURS.

THE irregularities so common during the Carnival have always been a source of affliction to the Church, roused the zeal of the clergy, and scandalised all good Christians. St. Charles Borromeo issued mandatory letters and pastoral charges for the reformation of these abuses ; established in his fifth synod, and strongly recommended the public prayers then known by the name of the Thirty Hours. Cardinal Palaste—worthy rival of St. Charles—established the same holy practice,

with a sermon and indulgences, in the monasteries and parochial churches of his diocese, for the three days immediately preceding Ash-Wednesday. Other Bishops followed the example, and the devotion spread rapidly. It is now in use in most Catholic kingdoms, particularly in towns and religious communities, under the name of the Devotion of the Forty Hours.

The author of the *Raccolta* says that this devotion continues during forty hours, in memory of the forty hours during which the body of our Saviour lay in the tomb; that it was commenced at Milan in 1534, was propagated through all the towns of Italy, introduced into Rome by St. Philip Neri in 1548, and rendered perpetual by Clement VIII. in a Bull of Nov. 25, 1592, beginning with the words, *Graves et diuturnæ*.

At Rome, the Devotion of the Forty Hours commences on the First Sunday of Advent, in the chapel of the Papal Palace, and thence passes, without interruption, from one church to another throughout the year.

There exists also a pious association called the Adorers of the Blessed Sacrament, to whom Pius VII. granted many indulgences and spiritual privileges.

Benedict XIV., wishing to patronise this pious institution, granted in his Bull "*Inter cætera bene multa*," Jan. 1, 1748, to the whole Church, a plenary indulgence to all who, having confessed their sins and received the Holy Communion, should visit the Blessed Sacrament, exposed to public veneration, during three days in Septuagesima or Sexagesima weeks, or during the last three days immediately preceding Ash-Wednesday.

This indulgence was extended by Clement XIII. to all churches of the Christian world in which the Blessed

Sacrament should be publicly exposed during three days, either in one of the three weeks preceding Lent, or on one day in each, or only the Thursday of Sexagesima week. The date of this concession is July 23, 1765.

M. de Jouffroy Goussans, Bishop of Mans, permitted, Feb. 16, 1786, this indulgence to be published and carried into effect in all the churches of his diocese in which the Blessed Sacrament should be exposed, with his special permission, during the three days of the Carnival.

There is, moreover, an indulgence of ten years and ten quarantines for every visit made to the Blessed Sacrament thus exposed, according to a brief of Paul V., May 10, 1606. There are seven years and seven quarantines only during the jubilee of the Holy Year, by grant of Benedict XIII., May 2, 1725. Pius VII., May 12, 1817, made these indulgences applicable to the souls in purgatory, and declared privileged all the altars of the church where the exposition is made.

Hence the Devotion of the Forty Hours is instituted by the Bishops in the churches of their dioceses ; consequently they can forbid it when expedient. When the permission to expose the Blessed Sacrament is merely verbal, the indulgence is valid, because it does not proceed from them, but is attached to the institution. Still it is more conformable to the rules of right order to give a written permission duly signed, which may be deposited among the archives of the church.

QUESTION 1. *Is it necessary that the Blessed Sacrament be exposed during forty entire hours ?*

We think not, because neither Benedict XIV. nor Clement XIII. exact this condition ; they merely re-

quire that the exposition should continue during three days. Hence it is not necessary that the Blessed Sacrament be exposed during forty hours precisely ; it suffices if it be exposed, morally speaking, during three days.

If the exposition is made each day from six or seven o'clock in the morning to the same hour in the evening, the Blessed Sacrament may be said to be exposed morally during three days ; but if the exposition has been made in the morning or in the evening only, or merely during service, it could not be said to have been made during three days.

QUESTION 2. *Is it necessary, in order to gain the indulgence, to pray before the Blessed Sacrament on each of the three days ?*

This condition is positively expressed by Benedict XIV. in his Constitution *Inter cetera*. Clement XIII. also supposes it. Nevertheless, when the Blessed Sacrament is exposed on the Thursday only of Sexagesima week, the same indulgence is granted, and but one devout visit required.

It is allowable to go to confession a few days in anticipation, provided it be done with the intention of gaining the indulgence, and that the Holy Communion be received on one of the three days. It is not required that the communion should be made in the same church where the Devotion of the Forty Hours is established, because neither Pontiff mentions this condition ; nor is it required to assist at the morning and evening service performed before the Blessed Sacrament ; even this service is not of obligation. But pastors should not omit it, because by so doing they would act contrarily to universal practice and the intentions of their

Bishops. It is also customary to give an instruction at Mass and another at vespers on each of these days ; but that the Benediction of the Blessed Sacrament should be given every evening is prescribed by Benedict XIV.

CHAPTER IV.

INDULGENCES OF THE WAY OF THE CROSS.

To engage the faithful to visit the Holy Land and the places sanctified by the presence of our Blessed Saviour, many and ample indulgences were granted by the Popes to all who should undertake this pilgrimage.

But when these sacred places again fell into the hands of the infidels, and it became morally impossible to visit them, the Popes sanctioned the formation of representations thereof ; and bestowed upon all who should visit these symbols in a spirit of faith, and in memory of the mysteries of our Redemption, the same indulgences which would be gained by visiting the Holy Land.

The Friars Minor of the Order of St. Francis being established at Jerusalem about the year 1342, and having the office of protecting the holy places, endeavoured to enkindle a veneration for them, first in Italy, and afterwards throughout the whole world, by erecting, particularly in their churches, stations to the number of fourteen, which they termed the Way of the Cross ; because they represented the path traversed by our Redeemer laden with his Cross, from the house of Pilate to Mount Calvary, and the Holy Sepulchre.

Innocent XI. approved of this devotion, and conferred upon all the monks and nuns of the Order of St. Francis the indulgences of the Holy Land, by a brief dated Sept. 5, 1686. Innocent XII. confirmed this

brief by another, dated Dec. 24, 1692; and by a second of Dec. 26, 1695.

Benedict XIII. rendered these indulgences applicable to the souls in purgatory, in the brief *Inter plurima*, March 3, 1726, and permitted that all the faithful without exception, who should perform this devotion at the Friars Minor, where it was established, should derive the same advantages as the monks themselves. This was confirmed by Clement XII., Jan. 16, 1731.

Establishment of the Way of the Cross.

Benedict XIV., in his Bull *Cum tanta*, Jan. 16, 1741, conferred upon all the religious subject to the General of the Order of the Friars Minor, the faculty of erecting the stations of the Way of the Cross, and also of erecting them, with the same privileges, in the churches or chapels of monasteries and hospitals not subject to them; provided that it be at the request of the parish-priest, or superior of the community, and with the express consent of the Bishop.

A decree of the Congregation of Indulgences, July 30, 1748, ratified by Benedict XIV. Aug. 3 of the same year, ordains that this consent should be given in writing, in order to be shewn when occasion requires. But a verbal permission would be valid, although irregular; as was decided by the Congregation, Jan. 27, 1838.

The same holy Pontiff, August 30, 1741, augmented the favour he had conferred upon the Friars Minor, in his brief of January 16, 1741, in allowing them to establish the Way of the Cross in parochial churches, or in different parts of the same parish, but always acting with the written permission of the Bishop, or at the request of the parish-priest. But he forbade a second

establishment in the same parish, unless access to the first was difficult. But, May 10, 1742, he permitted the erection of stations in all parochial churches, and even in their dependent chapels, without respect to distance, in order to render all the faithful capable of profiting by so great an advantage.

Permission was granted even to erect two if possible; one for men, and one for women, or one without, and one within the church to be used in bad weather.

Pius VI. allowed these stations to be erected, not only in public churches and chapels, but likewise in domestic chapels, and small oratories, and even in private apartments; in order that those who entertain a great devotion towards the Passion of Christ, might obtain the graces attached to this holy practice.

As there are now no Friars Minor in France, no priest can establish the Way of the Cross, unless specially authorised by the Holy See.

Missionaries obtain this faculty with facility; but only for a specified number, which is generally small. They may use it only according to the conditions of Benedict XIV.; the request of the parish-priest, or superior of the community, is always necessary; as also the authorisation of the Bishop.

The documents authorising the erection, signed by the parish-priest or superior, and by the priest empowered to establish the devotion, and deposited in the archives of the church, should mention the Pontifical rescript, the consent of the Bishop, or of the Grand Vicar acting in his name; as also the dates of both these grants. Unless this be observed, the existence of the Way of the Cross in a church could not be authentically proved; in a short time it would become

doubtful, and the gaining of the indulgences attached would become uncertain. But if a *procès-verbal* be not drawn up on the day of erection, or if it were afterwards lost, the erection would not be nullified. As long as there is any positive certainty that all the necessary conditions were observed in its erection, a new one may be formed; but it should be done with all possible expedition.

An answer of the Congregation of Indulgences, August 23, 1836, to a question of M. Dubois, superior of the diocesan missionaries of Coutances, states that the priest authorised to establish the erection may, after having blessed the crosses and pictures, ascend the pulpit, and explain to the people the subject of each station, and delegate another priest to place them.

According to an answer from Rome, given in 1826, to M. De la Myre, Bishop of Mans, it is certain that the total renewal of the crosses and pictures nullifies all the indulgences, and renders a new erection in due form indispensable. But a decision, August 3, 1830, declares that if one cross be stolen (or any other way destroyed), the indulgences attached to the other crosses are not lost, or even suspended. To replace the lost cross, the substitution of another, which has been blessed by a priest empowered to establish the Way of the Cross, will suffice.

An authentic decision of the Holy Congregation of Indulgences, dated May 7, 1836, addressed to the Bishop of Saint-Flour, declares that the indulgences attached to the Way of the Cross subsist, although the crosses or pictures have been partially or totally removed from their places, to paint or repair the walls, and afterwards replaced, even if they have not been visible during a whole month. It declares, moreover, that if the crosses

or pictures were placed at the first erection without order, they may be removed to other places without prejudice to the indulgences, which do not cease, except *pereunte materia* (*L'Ami de la Religion*, t. xc. pp. 262, 289).

It is not so absolutely necessary that there should be figures on the crucifixes ; simple crosses will sufficiently designate the stations. Of these there should be at least fourteen ; but the indulgence would not be gained with one cross successively placed at the fourteen stations.

Many irregularities were committed in France in erections of the Way of the Cross ; many priests, having obtained rescripts from Rome, thought the authorisation of the Bishop to use the rescript unnecessary. Cardinal Galeffi, when informed of this abuse, was afflicted to behold so many erections nullified, and solicited from his Holiness a rescript which might repair these omissions of essential forms. At his request, Leo XII., by a rescript, November 16, 1824, confirmed all erections of the Way of the Cross in France which had been irregularly established ; but at the same time commanded for the future the strict observance of the decree of the Congregation of Indulgences, sanctioned by Benedict XIV. (*L'Ami de la Religion et du Roi*, no. 1092, t. xlii.)

Indulgences attached to the Way of the Cross.

The Congregation of the Council of Trent, charged by Innocent XII. with the examination of what indulgences had been granted by Innocent XI. and his predecessors to all who should perform these pious exercises, decided, July 16, 1694 (Ferraris, t. iv. p. 537), that the indulgences were the same as those attached to the visitation of Jerusalem, and all the places sanctified

by the presence of our Lord Jesus Christ, or by the accomplishment of some mystery. This decision was confirmed by the Pope on the 27th of the same month.

The Congregation of Indulgences, in its observations approved of by Clement XII., April 3, 1731, and by Benedict XIV., May 10, 1742, on the manner of the performing the Devotion of the Way of the Cross, forbids catechists, preachers, and others, ever to specify the indulgences obtained by this holy exercise; but commands them to confine themselves to the bulls and briefs of the Popes, and to say only, "These indulgences are the same as were formerly granted to such as visited the Holy Land."

Hence we have nothing definite upon the quantity of the indulgences attached to the Devotion of the Way of the Cross; we merely know that they are abundant, all applicable to the souls in purgatory, that many are plenary; and that in order to gain them, it suffices to be in a state of grace, without going to confession or communion.

As it may happen that these plenary indulgences may become partial (see chap. iv. art. i. question 1), a person may endeavour to gain them all for himself, or all for the same deceased; nevertheless, by forming secondary intentions, a person may be more confident of making a proper application of all the indulgences attached to the different stations.

Conditions required for gaining these Indulgences.

To gain the indulgences of the Way of the Cross, it is necessary to visit the stations really; in other words, to go from one to the other. However near the pictures or crosses may be, it would not suffice merely to look upon one after the other from the same spot. This

could not be properly termed the Way of the Cross—an imitation of Jesus Christ proceeding to Calvary. But if, on account of the great concourse of people, a person could not go from one station to another, it would suffice to kneel and rise to each station, and to turn towards each cross or picture. Such is the teaching at Rome.

It is, moreover, necessary to visit each station with piety and devotion, meditating on each mystery, and praying mentally or vocally. No prayers are specified, and consequently none are necessary, according to a declaration of the Congregation of Indulgences, April 3, 1731. But it is the custom for those who cannot read to say five "Our Father's," and five "Hail Mary's;" for those who can read, one "Our Father," and one "Hail Mary" and "Gloria Patri," with one or two stanzas of the "Stabat Mater," and a prayer appropriate to each mystery. The prayers contained in the little books composed to assist pious souls in performing the Way of the Cross, may be used with safety, but no credit is to be given to the number of indulgences mentioned. It is far more important to endeavour to gain such as are really attached to the devotion, than to know the exact quantity.

The Way of the Cross may be performed either privately or solemnly. Every one can perform it singly in the church where it is established, use whatever prayers he pleases, and consecrate as much time to the devotion as he pleases, provided that he meditates piously on each of the fourteen mysteries. When this exercise is performed solemnly, a priest officiates and walks from one station to another in procession preceded by the cross; a verse of the "Stabat Mater" and a verse of the "Miserere" are sung alternately. At each station the priest makes a short exhortation, followed by an "Our Father"

and "Hail Mary," or by a few moments' meditation. When the number of people is great, it is not necessary that they should follow the procession, but merely that they should kneel and rise to each station. Or the priest may mount the pulpit, whilst others go in procession from station to station.

The essential part of the devotion, be it remembered, is the visitation of each of the fourteen stations, and a meditation on each mystery.

At the conclusion, the priest, with permission from the Bishop, gives the benediction of the Blessed Sacrament ; or, with a crucifix, in silence, or not at all.

Indulgences for the Sick, and others who cannot visit the Stations.

Persons who are sick, infirm, in prison, at sea, or in infidel countries, and generally all who are physically or morally incapable of visiting the stations, may gain the same indulgences, by having a small brass cross blessed for this purpose, and saying fourteen "Our Father's" and fourteen "Hail Mary's," one for each station, and five more, with the "Gloria Patri," at the end ; and then one "Our Father" and one "Hail Mary" for the Pope, and holding the cross during the whole time (*Raccolta*, p. 104). This grant was made by Clement XIV., January 26, 1773.

To bless this cross, express permission from the Pope is necessary ; who grants it with difficulty, and always for a specified number. The permission to establish the Way of the Cross is not sufficient.

But the privilege of thus gaining the indulgences attached to this devotion ceases, or is suspended, as soon as the persons are capable of visiting a place where the stations have been erected. Such is evidently the condition

on which the favour is granted, for the brief speaks of those who are incapable of visiting the stations. It does not specify whether the impossibility should be physical or moral: it is generally interpreted of moral impossibility, which is to be judged of according to the rules of prudence, in the same manner as of the impossibility of attending Mass or of fasting. It is evident that this is the meaning of the decree of Pius VII.

CHAPTER V.

INDULGENCE OF THE AGONY OF OUR SAVIOUR.

A PIOUS Jesuit of Peru, named Alphonsus Messia, who died at Lima, January 4, 1732, in the most lively sentiments of love for Jesus, instituted, for his own private devotion, a method of prayer and meditations during the three hours our adorable Redeemer hung upon the cross. He was almost the only person in Lima who practised this devotion for the first year; but it appeared so natural, so appropriate to the subject, so conformable to faith, that it speedily became public. It was adopted by all the churches of that city; thence passed into Chili, Quito, Mexico, and Europe, and is at present used by pious souls in numberless churches, particularly in those of the Jesuits at Rome.

Pius VII., by a decree, Feb. 14, 1815, granted a plenary and perpetual indulgence to all who should penitently confess their sins and receive the Holy Communion on Maundy Thursday, or in Easter week, and shall practise or shall have practised the Devotion of the Three Hours' Agony on Good-Friday, publicly or privately, alone or with others, under the direction of a priest, or with an approved treatise on the subject. They ought to meditate during three hours, according

to their capacity, upon the agony of our Saviour, upon his sufferings, and upon his seven words. If they are unable to meditate, or cannot read, they may recite whatever prayers they know in honour of our Saviour. On the day on which they purpose to gain the indulgence attached to this holy exercise, they must pray according to the intentions of the Sovereign Pontiff.

This devotion ought to be commenced after mid-day, and to be continued during three consecutive hours, according to the *Raccolta*, p. 129. The indulgence is applicable to the souls in purgatory.

Pius VII., moreover, granted two hundred days' indulgence to all who, on any Friday, shall meditate, during a certain space of time, upon the agony of our dear Redeemer, as mentioned above; and also a plenary indulgence once a month, provided that, having meditated and prayed as above during three hours on the preceding Friday, they confess their sins, receive the Holy Communion, and renew the same devotion on the last Friday of the month.

The seven words of Christ on the cross are: 1. "Father, forgive them, for they know not what they do" (St. Luke xxiii. 34); 2. "Amen, I say to thee, this day thou shalt be with me in paradise" (ibid. 43); 3. "Woman, behold thy Son—behold thy mother" (St. John xix. 26, 27); 4. "My God, my God, why hast Thou forsaken me" (St. Matthew xxvii. 46); 5. "I thirst" (St. John xix. 28); 6. "It is consummated" (ibid. 30); 7. "Father, into thy hands I commend my spirit" (St. Luke xxiii. 46).

Bellarmin, in a small treatise, *De septem verbis a Christo in cruce prolatis*, has explained these seven words in an instructive, clear, pious, and edifying man-

ner.¹ Those who are unable to read may gain the indulgence by meditating, during the requisite time, upon the mysteries of the passion and agony of our dear Jesus, or by using appropriate prayers.

Benedict XIV., in his brief *Ad passionis*, granted one hundred days' indulgence to those who shall recite according to the intentions of the Sovereign Pontiff, kneeling, five "Our Father's" and five "Hail Mary's," on Friday at three o'clock, in memory of our Saviour's passion and agony (*Bullarium*, *Bened. XIV. t. i. p. 27*; and *Ferraris*, *t. iv. p. 579*).

CHAPTER VI.

INDULGENCES ATTACHED TO BEADS.

WHAT are called in French *chapelets*, and in English *beads*, are termed at Rome, and in the language of the Church, *crowns*. Of these there are two kinds—one in honour of our Blessed Saviour, and the other in honour of the Blessed Virgin.

ARTICLE I.

CHAPLETS OR CROWNS OF OUR SAVIOUR.

In the *Raccolta of Indulgences*, printed at Rome in 1818, and reprinted in 1837, four kinds of beads in honour of our Saviour are distinguished—the Crown of our Saviour, properly so called; that of the Five Wounds; that of His precious Blood; and that of His Sacred Heart.

Crown of our Saviour.

This Crown consists of thirty-three "Our Father's,"

¹ See also the Seven Words, translated from the German of Dr. Emmanuel Veith, by the Very Rev. Dr. Cox.

in memory of the thirty-three years passed by our Saviour on earth, and five "Hail Mary's," in honour of His five wounds. It is concluded by the Creed, which is the Summary of the truths taught by our Divine Redeemer. It is thus recited:—One "Hail Mary," and then ten "Our Father's;" one "Hail Mary" and ten "Our Father's;" one "Hail" and ten "Our Father's;" one "Hail Mary" and three "Our Father's;" and the whole concluded by one "Hail Mary" and the Creed (*Raccolta*, p. 71).

Leo X., Gregory XIII., and Sixtus V., granted several indulgences to all who should devoutly recite this formula; they were all confirmed by Clement X., by a special brief, July 20, 1674.

The principal of these are:—

1. One hundred and fifty years' indulgence for all who carry about them one of these crowns, and who, having confessed their sins, and received the Holy Communion, recite it on Mondays, Wednesdays, and Fridays, and all holydays of obligation which may occur during the week.

2. A plenary indulgence at the hour of death to those who, having confessed their sins with sorrow, shall invoke at least mentally, if unable to speak, the Holy Name of Jesus, if they have recited, once during their illness, the crown of our Saviour, with the intention of gaining the indulgence. If they recover, *two* hundred years.

3. A plenary indulgence once a year, on any day, to all who have recited it four times a week, provided they confess and communicate.

4. Twenty days to those who, habitually carrying about with them one of these chaplets, shall examine and enter into themselves, with sentiments of true contrition, shall invoke the Holy Name of Jesus, and shall

recite thrice the "Our Father" and the "Hail Mary" for the prosperity of the Church.

5. Twenty years to all who, having examined their consciences, shall confess their sins, and pray for the extension of the Catholic faith, the extirpation of heresies, the exaltation of the Church, &c. &c.

6. Ten years to all who, carrying about with them one of these crowns, shall say three "Our Father's" and three "Hail Mary's," and shall perform a work of piety in honour of our Saviour, of the Blessed Virgin, of some Saint, or for the profit of our neighbour.

7. He who shall carry on his person one of these chaplets, and shall habitually follow some pious practice observed in a religious order, will participate in all the works of piety there performed, if he has the intention, and may supply for all involuntary distractions during Mass, by reciting five "Paters" and five "Aves:" if prevented from hearing Mass on holydays of obligation, he may obtain the same merit by reciting five "Paters" and five "Aves."

8. A plenary indulgence for all who, having recited this chaplet daily, shall fix one day in the month to recite it again, and having confessed their sins with deep sorrow, shall go to communion and pray for the Church.

All these dispositions are substantially contained in the brief of Clement X. By a decree of April 6, 1728, Benedict XIII. confirmed these indulgences, and rendered them applicable to departed souls; and added a plenary indulgence for all who should recite this devotion every Friday, meditating on the sufferings of Christ, and having confessed and communicated with this intention. Leo XII., by a decree of August 11, 1824, restricted this indulgence to the Fridays of the month of March, but altered none of the prescribed conditions. But he

forbad, conformably to a decree of Alexander VII., February 6, 1657, the lending of these beads to others, in order to communicate the indulgences attached to them.

An essential condition for the participation of these indulgences is, that the crown or beads be blessed by a Camaldulense monk, to whom this faculty appertains, or by a priest who has special power from Rome. It is, moreover, necessary to meditate, according to one's capacity, on the mysteries of our Saviour's life, although it is not necessary to read the short reflections which are added out of devotion.

The *Raccolta* contains a pious method of offering each part of this devotion. It should be commenced with an act of contrition ; then say, "The angel Gabriel announced to the Blessed Virgin the Incarnation of the Word in her womb." "Hail Mary." Then call to mind one of the following mysteries before each "Our Father" in the first decade. The birth of Jesus in the canticle of the angels, the adoration of the shepherds, the circumcision, the adoration of the Magi, the presentation in the Temple, the flight into Egypt, the massacre of the Innocents, the return of Jesus to Nazareth, and his disputing with the doctors in the Temple. The decade is concluded with, "Requiem æternam," &c. "Eternal rest give unto them, O Lord," &c., for the dead.

The second decade—"Jesus was most obedient to Mary and to Joseph :—" "Hail Mary." Before each "Our Father" call to mind the baptism of Jesus at the age of thirty years ; his fast in the wilderness ; his preaching eternal life ; the choice of his disciples ; his first miracle at Cana ; his healing the infirm, the lame, the deaf, &c. ; the conversion of sinners ; his forgiveness of their sins ; his charity for the Jews who persecuted Him ; his

transfiguration; and his triumphant entry into Jerusalem. "Requiem æternam," &c.

The third decade—"The Blessed Virgin permits her beloved Son, Jesus, to go and die for our salvation." "Hail Mary." Before each "Our Father" think of—the washing of the disciples' feet; the institution of the Blessed Eucharist; the sweat of blood; the treason of Judas; the false witnesses, and other injuries; Peter converted by a look from Jesus; Judas in despair; the scourging at the pillar; the crowning with thorns; the condemnation to death, and the crucifixion. "Requiem æternam," &c.

Then say: "Jesus when risen from the dead first visits his holy Mother." "Hail Mary." He appears to the three Marys, and commands them to apprise his disciples of his resurrection. "Our Father." He appears to his disciples and shews them his wounds, which he orders St. Thomas to touch. "Our Father." He ascends into heaven on the fortieth day, after having blessed his holy Mother and the disciples. "Our Father." Let us pray the Blessed Virgin to obtain for us the blessing of her Son, now and at the hour of our death. "Hail Mary"—"Requiem æternam," &c. In honour of the Apostles, "I believe in God," &c.

Crown of the five Wounds of our Saviour.

The wounds of Jesus have always been objects of veneration and tender love for pious souls, and a subject of grief and sorrow for the truly penitent sinner. Many years ago a festival was established in their honour, and to induce the faithful to ponder and meditate on them; and to draw from those fountains lessons of piety and love, Pius VII. approved of a pious exercise composed for this end. This devotion consists in first

making an act of contrition, and then addressing a short and fervent prayer to each of the five wounds, and also the "Our Father," "Hail Mary," and "Gloria Patri," with this stanza of the "Stabat Mater," "*Sancta mater istud agas.*" The order to be observed in honouring the sacred wounds, is, first that of the left foot, then that of the right; next, that of the left hand, then that of the right; and finally that of the side.

Leo XII. in a decree, December 20, 1823, attached to this prayer of the Passionists of the church of SS. John and Paul at Rome, the following indulgences for ever, applicable to the souls in purgatory:

1. An indulgence of one year once a-day for the recital of this formula.

2. For all who shall recite it ten times each month three plenary indulgences during the year, in addition to the partial ones: these three are, on any one of the Fridays in March, on the feast of the Invention, and on the feast of the Exaltation of the Cross; or any day during the octaves of these festivals. The ordinary conditions of confessions, communion, &c.

3. Also, an indulgence of seven years and seven quarantines, on each day from Passion Sunday to Holy Saturday inclusively, and a plenary indulgence on Easter-Sunday, when the Holy Communion must be received, and prayers be offered for the Church.

The crown or chaplet should be blessed by the General of the Passionists, or by any other priest of the same congregation who has obtained the faculty from the General. Any other priest may receive power from the Pope.

In the new editions of the *Raccolta*, the prayers of which we have spoken, and which were specified in the edition of 1818, are no longer prescribed. This crown

consists of five parts; each of which contains five "Gloria Patri's" in honour of the five wounds, and one "Hail Mary," in honour of the dolours of the Blessed Virgin.

The above-mentioned indulgences are all applicable to the souls in purgatory.

Crown of the Precious Blood of our Saviour.

Our Blessed Jesus shed his blood for our redemption at seven different periods. 1. At his circumcision, when at the age of eight days he submitted to that humiliating operation, and was thus exteriorly assimilated to us sinners. 2. In the Garden of Olives, where, at the sight of the sins of the whole world with which He was loaded, and of the torments of his passion, so great a fear came upon Him, that from all the pores of his body fell drops of his sacred blood. 3. At his scourging, when his sacred flesh was torn and bones left bare. 4. At his crowning with thorns, when the fiendish soldiers struck their sharp points into his sacred head. 5. When going from Jerusalem to Calvary laden with his cross, and bending beneath its weight, his steps were marked with blood. 6. When his sacred hands and feet were pierced with nails on Calvary. 7. On the cross, when, after He had expired, a soldier opened his side, and pierced his sacred heart.

These are so many mysteries worthy of a place in meditations of pious souls on the passion of our Lord. In honour of these mysteries a crown has been made, composed of thirty-three "Our Father's" and seven "Gloria Patri's," and the verse, "*Te ergo quæsumus, famulis tuis subveni, quos pretioso sanguine redemisti;*" "We therefore pray Thee, help Thy servants whom Thou hast redeemed with Thy precious blood."

The devotion is commenced by "*Deus in adjutorium*," &c., "Gloria Patri;" then five "Our Father's," "Gloria Patri," and "*Te ergo quæsumus*," in honour of each mystery, following the order given above; and three "Our Father's" only in honour of the last, "Gloria Patri," "*Te ergo*," &c., and the following prayers:

Prayer.

O most precious Blood, fountain of life eternal, price and ransom of the world, sacred bath of our souls, O Thou who unceasingly pleadest the cause of man before the throne of the Sovereign Mercy, I adore Thee most profoundly. O that I could make Thee some amends for the injuries Thou daily receivest from Thy ungrateful creatures, and particularly from those who fear not to blaspheme Thee. Who could refuse to bless this Blood infinitely precious; who does not burn with love for the JESUS who so freely shed it? What should I now be, had I not been bought with this divine Blood, poured out by the love of JESUS to the last drop? O immense and infinite love which gave us this healing balm! O balm inestimable bestowed upon us by infinite love! I entreat Thee, I conjure Thee, grant that all hearts may love Thee, and all tongues praise, bless, and thank Thee, now and for ever. Amen.

℣. Thou hast redeemed us, O Lord, in thy Blood.

℟. And hast made us to our God a kingdom.

Let us pray.

O Almighty and Eternal God, who didst constitute thy only-begotten Son the Redeemer of the world, and hast vouchsafed to be propitiated by His precious Blood; grant, we beseech Thee, so to venerate the price of our redemption, and so to be protected by its virtue from the

evils of this present life, that we may rejoice in the perpetual fruit of it in heaven ; through Jesus Christ, &c.

Pius VII., by rescripts of May 31, 1809, and of October 18, 1815, granted an indulgence of seven years and seven quarantines, once a-day, to all who shall perform this exercise with devotion ; and if said each day for a month, a plenary indulgence ; the conditions being, confession, communion, and prayers for the Church. He, moreover, granted three hundred days' indulgence once a-day to all who recite the prayer, " O most precious Blood," &c.

These indulgences are all perpetual, and applicable to the souls in purgatory.

An Offering of the Blood of our Saviour.

Pius VII., in a rescript of September 22, 1807, granted, in perpetuity, an indulgence of three hundred days, applicable to departed souls, to all who shall make the seven offerings of the Blood of Jesus, by reciting the following prayers :

1. "I offer Thee, O Eternal Father, the merits of the precious Blood of Thy Beloved Son, my Divine Redeemer, for the glory and extension of our Holy Mother the Church, for the preservation and prosperity of its visible Head, the Pope, for the Cardinals, Bishops, Pastors of souls, and for all the ministers of the sanctuary."

Here say "Gloria Patri," &c., and the following ejaculatory prayer, which should be said with the intention of making amends to our Saviour for all the insults and outrages He has experienced in his sacred blood :

"Blessed and praised for ever be Jesus, who has saved us at the price of his Blood."

2. "I offer Thee, O Eternal Father, the merits of

the precious Blood of Thy Beloved Son, my Divine Redeemer, for the peace and concord of Christian princes, for reducing the enemies of the Faith, and for the happiness of all Christian people."

"Gloria Patri," &c. "Blessed and praised," &c.

3. "I offer Thee, O Eternal Father, the merits of the precious Blood of Thy Beloved Son, my Divine Redeemer, for the conversion of infidels, the extirpation of heresy, and the repentance of sinners."

"Gloria Patri," &c. "Blessed and praised," &c.

4. "I offer Thee, O Eternal Father, the merits of the precious Blood of Thy Beloved Son, my Divine Redeemer, for my parents, friends, and enemies; for the poor, the infirm, and the suffering; and also for all those for whom Thou knowest I ought to pray, and for whom Thou wishest me to pray."

"Gloria Patri," &c. "Blessed and praised," &c.

5. "I offer Thee, O Eternal Father, the merits of the precious Blood of Thy Beloved Son, my Divine Redeemer, for all those who may this day pass into the next life, that Thou mayest deliver them from hell, and quickly receive them into Thy glory."

"Gloria Patri," &c. "Blessed and praised," &c.

6. "I offer Thee, O Eternal Father, the merits of the precious Blood of Thy Beloved Son, my Divine Redeemer, for all those who are devout to this great treasure, for those who are united with me in my homage to it, and for all who endeavour to propagate this holy devotion."

"Gloria Patri," &c. "Blessed and praised," &c.

7. "I offer Thee, O Eternal Father, the precious Blood of Thy Beloved Son, my Divine Redeemer, for all my spiritual and temporal necessities, for the relief of the souls in purgatory, and particularly of those who

have been devoutly affected to the price of our redemption, and to the sorrows of Mary, our holy Mother."

"Glory be to the Father," &c. "Blessed and praised," &c.

"May the Blood of Jesus be blessed, now and for ever. Amen."

There is a plenary indulgence, applicable to the dead, for all who during one month have daily recited these prayers; the conditions, as usual, confession, communion, and prayers according to the intentions of the Pope.

Crown of the Sacred Heart of Jesus.

A decree of the Congregation of Indulgences, March 20, 1815, and a rescript of Pius VII., Sept. 26, 1817, grants to all the faithful who shall recite, with a contrite heart, the following Crown, with the prayers thereunto joined, an indulgence of three hundred days each time, and a plenary indulgence to all who shall have recited it once a day for a month; the ordinary conditions of confession, communion, and prayers for the Pope and the Church being fulfilled.

It is composed of five "Our Father's," each followed by five "Gloria Patri's," and preceded by a versicle and prayer, as follows:

V. O God, incline unto my aid, &c.

R. O Lord, make haste to help me.

1. "Oh, my amiable Jesus, in meditating upon the bounty of Thy Heart, in contemplating its pity and tenderness for sinners, I feel my own heart leaping for joy, and filled with the hope of being kindly received by Thee! Alas, what sins have I committed! but now, with repenting Peter, and penitent Magdalen, I deplore and detest them, because they offend Thee, O Sovereign Good! Grant me a general pardon of them; and, through the

kindness of Thy sacred Heart, grant that I may die rather than offend Thee, or that I may live only to love Thee."

Here say one "Our Father" and five "Gloria Patri's" in honour of the five Wounds and of the sacred Heart of Jesus, and then this aspiration :

"O sweet Heart of Jesus! grant that I may ever love Thee more and more."

2. "I bless Thy most humble Heart, O my Jesus, and I render Thee thanks for having given me such a model ; not only dost Thou strongly urge me to imitate it, but by it Thou shewest me the way, and smoothest the path of Thy great humiliations.

"I have been guilty of ingratitude and folly, but pardon me my wanderings. No longer will I be the slave of pride, nor of vanity ; but that I may follow Thee in the way of humility, with an humble heart, and that I may obtain peace and salvation, grant me Thy assistance, and I will bless Thy sacred Heart for all eternity."

One "Our Father;" "Gloria Patri" five times ; "O sweet Heart," &c.

3. "I admire, O Jesus! Thy most patient Heart, and I thank Thee for the wonderful examples Thou hast left us of Thy invincible meekness in suffering. The sight of my extreme delicacy, which can scarcely suffer the slightest pain, deeply afflicts me. Ah! dear Jesus, pour into my heart a fervour of spirit, and a constant love of tribulations, crosses, mortification, and penance ; that following Thee on Calvary, I may merit to be united to Thee in the happiness and glory of Paradise."

One "Our Father;" "Gloria Patri" five times ; "O sweet Heart of Jesus."

4. "In contemplating the infinite sweetness of thy Heart, O my Jesus, I abhor my own, which is so different

from Thine. Alas! the slightest umbrage, gesture, or word, which is contrary to my feelings, suffices to afflict and trouble me. Pardon me, I beseech Thee, all my fits of anger and passion; and grant me the grace to imitate, on all occasions, Thy unalterable meekness, and to obtain the joys of eternal peace."

One "Our Father;" "Gloria Patri" five times; "O sweet Heart of Jesus."

5. "May Thy generous Heart, which was victorious over death and hell, be loaded with all praise and thanks; for it has merited them all, my dear Jesus! But I am more ashamed than ever to see my own so cowardly as to be troubled by a few words, or a trifling object: but it shall be so no longer; grant me strength to combat and conquer upon earth, that I may be triumphantly filled with Thy celestial joys."

One "Our Father;" "Gloria Patri" five times; "O sweet Heart of Jesus," &c.

Then turning to Mary, consecrating ourselves to the sacred Heart of her beloved Son, and full of confidence in her maternal heart, say to her:

"By the fervent prayers of thy most sweet heart, obtain for me, O Mary, Mother of God, and my Mother also, true and constant devotion to the sacred Heart of Jesus, thy dear Son; grant that, being enclosed therein with my thoughts and affections, I may think only of fulfilling my duties, and of maintaining myself in internal peace, until I shall be called into His awful presence.

℣. O Heart of Jesus, burning with the love of us,

℞. In flame our hearts with the love of Thee.

Let us pray.

We beseech Thee, O Lord, that Thy Holy Spirit may inflame us with that fire, which our Lord Jesus

Christ sent from the recesses of His Heart, upon earth, and which He most ardently desired to be enkindled: who with Thee liveth and reigneth in unity with the same Holy Spirit," &c.

There are many other crowns of the Sacred Heart to be found in books on this subject; but we cannot give them all; and, moreover, we wish to give nothing but what is perfectly authentic.

ARTICLE II.

CHAPLETS OR CROWNS OF THE BLESSED VIRGIN.

We know of three: the rosary, the ordinary chaplet, and the Crown of the Seven Dolours. We shall treat first of the Crown of the Seven Dolours, being more intimately connected with the Crowns of our Saviour; next of the rosary; and, finally, of the ordinary chaplet or beads, which will give us occasion to speak of indulgenced crosses, medals, &c.

Crown or Chaplet of the Seven Dolours of the Blessed Virgin Mary.

This chaplet is composed of seven parts, each of which consists in an "Our Father" and a "Hail Mary," according to the number of the principal sorrows which our Blessed Lady suffered.

1. In the Temple, when the aged Simeon announced to her that a sword of grief should pierce her own soul.
2. When, to escape the cruelty of Herod, she was forced to fly into Egypt with St. Joseph and her beloved Son.
3. When, in returning from Jerusalem, she perceived that she had lost her dear Jesus, whose absence she deplored during three days.
4. When she beheld this same Son bruised and torn, fallen under the weight of His cross.
5. When she saw the Son of her heart elevated on the cross, and the blood flowing from His

wounds. 6. When His side was opened with a lance, and when she received Him in her arms. And, 7. when she beheld that beloved Body laid in the tomb.

Then should be said three "Hail Mary's" in memory of the tears shed by the Blessed Virgin, to obtain a sincere contrition, and to obtain the application of the indulgence.

Benedict XIII., in a perpetual and universal brief, September 23, 1724, granted an indulgence of two hundred days for every "Our Father" and "Hail Mary," to all who, with sincere contrition, and having confessed, or firmly resolved to confess their sins, recite their crown on each Friday in Lent, on the festival of the Seven Dolours, and during its Octave; and one hundred days on any other day of the year. He who shall recite this crown alone, or with others, may also gain seven years and seven quarantines.

Clement XII., by an express Bull, December 12, 1734, confirmed these indulgences, and, moreover, granted: 1. A plenary indulgence to those who shall have recited this crown every day for a month; confession, communion, and prayers for the Church as usual.

2. An indulgence of one hundred years to all who should confess their sins with sincere sorrow, or at least have a firm resolution of confessing them.

3. An indulgence of one hundred and fifty years to all who should recite it on Mondays, Wednesdays, Fridays, and holydays of obligation, and who should confess their sins with sorrow.

4. A plenary indulgence, once a year, on any day, to all who are accustomed to recite it four times a week; the conditions, confession, and communion, and the recital of the devotion on the same day.

5. Two hundred years' indulgence to all who recite

it after a sincere and contrite confession ; and to all who, carrying about them, and frequently saying it, shall perform some spiritual or corporal good work, in honour of our blessed Saviour, His Virgin Mother, or some Saint, or for the advantage of their neighbour, and shall recite seven "Our Father's," and seven "Hail Mary's."

All these indulgences were confirmed by a decree of January 16, 1747, and also rendered applicable to the souls in purgatory.

To gain them, a crown or chaplet must be used, blessed by the Superior of the order of Servites, or by another priest of the same order delegated by the Superior, or by a priest specially empowered by His Holiness.

The Rosary.

The anchorets of the early ages, who could not read, repeated the Lord's Prayer a certain number of times, and used pebbles, or other marks, to count them, as is proved by Benedict XIV. (*De Canonizatione SS.*, part 2, c. 10, n. 11.) Later, the "Hail Mary" was also recited ; and by these "Pater's" and "Ave's" the unlettered supplied the Psalter, which they could not read.

St. Dominic, who died in 1221, instituted the practice of reciting fifteen decades of "Ave's," each preceded by a "Pater noster," in honour of the principal mysteries of Jesus Christ and of the Blessed Virgin ; and this is what is termed the *Rosary*. It has been frequently called the Psalter of Mary, because the number of "Ave's" corresponds with the number of the Psalms.

The fifteen mysteries to be meditated upon during the recital of the Rosary are divided into three classes : the joyful mysteries, the sorrowful mysteries, and the glorious mysteries.

The joyful mysteries are, the Annunciation, the Visitation, the Birth of our Saviour in Bethlehem, His Presentation in the Temple, and the Finding of the Child Jesus in the Temple.

The sorrowful mysteries are, the Bloody Sweat, the Scourging at the pillar, the Crowning with thorns, the Carriage of the cross, and the Crucifixion.

The glorious mysteries are, the Resurrection, the Ascension, the Descent of the Holy Ghost, the Assumption of the Blessed Virgin into heaven, and the Coronation of the Blessed Virgin in heaven.

The recitation of this pious exercise is commenced by the sign of the cross ; then the Creed to excite our faith ; one "Our Father" and three "Hail Mary's" in honour of the three theological virtues, and the "Gloria Patri." Thence pass to the decades, which are composed of one "Our Father," ten "Hail Mary's," and a "Gloria Patri;" to which at Rome these words are added, "May the names of Jesus and Mary be praised now and for ever!"

To recollect better the mystery corresponding to each decade, and on which it is necessary to meditate during the recital of the rosary, that mystery may be expressed in the Angelical salutation after the holy name Jesus, according to the decade.

Thus, for the joyful mysteries : "Hail Mary, full of grace, blessed art thou among women, and blessed is the fruit of thy womb, Jesus : whom thou didst conceive : whom thou didst carry in thy visit to St. Elisabeth : whom thou didst bring forth : whom thou didst present in the Temple : whom thou didst find in the Temple."

For the sorrowful mysteries : "Who was bathed in a sweat of blood : who was scourged : who was crowned with thorns : who carried the cross : who was crucified."

For the glorious mysteries : “ Who rose from the dead : who ascended into heaven : who sent the Holy Ghost upon the Apostles : who assumed thee into heaven : who crowned thee in heaven.”

Indulgences attached to the Recitation of the Rosary.

The Popes Sixtus IV., Leo X., Innocent XI., Alexander VIII., Innocent XII., and Clement XI. attached several indulgences to the Rosary or Psalter of Our Lady. Benedict XIII., in a brief of April 13, 1726, granted one hundred days' indulgences for each “ Our Father,” and each “ Hail Mary,” to all the faithful who should recite the whole of the rosary, or to all who should recite the third, that is, the ordinary chaplet or beads ; and to those who shall have recited one third daily for a year, a plenary indulgence on any day they please, provided they have confessed and communicated with this intention.

To gain these indulgences two things are requisite :
1. The rosary should be blessed by a Dominican, or by a priest specially empowered. 2. In reciting it, it is necessary to meditate on the mysteries, without, however, expressly mentioning them. For those who cannot meditate, it will suffice to say it piously and devoutly.

There are other indulgences granted to the members of the Confraternity of the Rosary, which we shall mention when we speak of Confraternities.

The ordinary Chaplet or Beads.

That which is commonly called the chaplet or crown of the Blessed Virgin, is the third part of the rosary, and is said by reciting the Apostles' Creed, one “ Our Father,” three “ Hail Mary's,” and five decades, as above. This chaplet is commonly used by all classes

of the faithful. There are also chaplets of six decades, of which we do not know the origin, and of which we have seen nothing authentic.

If a beads which has not been blessed be used, no indulgence is gained, but a pious and laudable work is performed. But if, on the contrary, a person uses a chaplet blessed by the Pope, or by a priest who has the power, divers indulgences may be gained, according to the kind of blessing, or according to the good works performed. There are two kinds of beads blessed with indulgences; those called Bridgetine, and those simply indulgenced. Crosses or medals are usually attached to them.

Bridgetine Beads.

1. Alexander VI. granted, in 1500, to the priests of the order of Our Saviour, commonly called of St. Bridget, because this Saint founded that order, the privilege of blessing chaplets and decades, with the application of an indulgence of five hundred days to each bead. This privilege excluded all other orders and persons.

2. Leo X., in a Bull, July 10, 1515, reduced this indulgence to one hundred days for the "Credo," and the same for each "Our Father" and each "Hail Mary." He granted, moreover, seven years, and seven quarantines, for the entire recitation of the rosary of fifteen decades, upon beads blessed by a priest of the above-mentioned order.

3. He who shall recite the chaplet of five decades, at least once a day for a year, shall confess his sins with sincere contrition, shall receive the Holy Communion, and shall pray for peace and concord among Christian princes, may gain a plenary indulgence applicable to

the souls in purgatory, on any day on which he may perform these works of piety. (*Clement XI.*, September 22, 1714.)

4. He who, being in the habit of saying at least once a week the chaplet of five decades, shall confess his sins, receive the Holy Sacrament, visit his parish church or any other, and pray, as above prescribed, on the Festival of St. Bridget, may gain a plenary indulgence. (*Benedict XIV.*, January 15, 1748.)

5. He who at the hour of death shall recommend his soul to God, shall confess his sins, and receive the Viaticum; or if by some misfortune he be unable to confess and communicate, shall be sincerely contrite, and invoke mentally, if not orally, the Holy Name of Jesus, may also gain a plenary indulgence. (*Ibidem.*)

6. He who shall recite this chaplet daily, for the space of a month, may gain a plenary indulgence on any day, provided that, having confessed and communicated, he visits some church, and prays as required above. (*Ibidem.*)

7. He who, having on his person this chaplet, shall pray kneeling, at the sound of the bell, for a person in his last agony, may gain an indulgence of forty days. (*Ibidem.*)

8. He who, having this chaplet about him, shall examine his conscience, make an act of contrition, and recite the "Our Father" and the "Hail Mary" three times, may gain an indulgence of twenty days. (*Ibidem.*)

9. He who, having this chaplet in his hand, or about his person, shall hear Mass on a festival or a feria, shall hear the word of God, accompanying the Holy Viaticum when carried to the sick, shall reclaim sinners, or, in fine, perform any act of piety in honour of our Saviour, of the Blessed Virgin, or of St. Bridget,

and say thrice "Our Father" and "Hail Mary," may gain an indulgence of one hundred days. (*Ibidem.*)

10. All these indulgences are applicable to the souls in purgatory. (*Ibidem.*)

Beads simply indulgenced.

In a decree of the Congregation of Indulgences, February 29, 1820, we find these chaplets distinguished by the term *apostolic*.

The indulgences attached to them are the following:

Any person having one of these chaplets or beads, who says, at least once a week, either the rosary or the chaplet, which is a third part of it, or the Divine office, or the office of the Blessed Virgin, or the office of the dead, or the seven penitential psalms, or the gradual psalms, or who is accustomed to give catechetical instructions, or to visit the imprisoned or the sick, or to assist the poor, or to hear Mass, or, if a priest, to say Mass; if he have sincere sorrow for his sins, and go to confession to a priest approved of by the Bishop, receives the Holy Communion, offers to God fervent prayers for the extirpation of heresies, for the propagation of the Catholic faith, for peace and concord among Christian princes, and for the wants of the Church, may gain a plenary indulgence on any of the following festivals: Christmas-Day, the Epiphany, Easter Sunday, Ascension, Pentecost, Trinity Sunday, and Corpus Christi; the Purification, Annunciation, Assumption, and Nativity of the Blessed Virgin; St. John Baptist, SS. Peter and Paul, St. Andrew, St. James, St. John, St. Thomas, SS. Philip and James, St. Bartholomew, St. Matthew, SS. Simon and Jude, St. Matthias, St. Joseph, and All Saints; in all twenty-four.

Any person performing the above-mentioned works

of piety on any other of the festivals of our Saviour or of the Blessed Virgin, may gain an indulgence of seven years and seven quarantines : he who performs them on Sundays and other festivals of the year may gain five years and five quarantines ; and if on a feria, he may gain an indulgence of one hundred days. To gain these partial indulgences, confession and communion are required.

Any person who recites at least once a week the whole rosary, or the office of the Blessed Virgin, or the office of the dead, or the vespers, or at least one nocturn, and the lauds of that office, or the seven penitential psalms, with the Litany of the Saints and the prayers, may gain an indulgence of one hundred days.

Any person who at the hour of death shall recommend his soul to God with perfect resignation, according to the instruction of Benedict XIV. in his constitution *Pia Mater*, shall confess his sins with sorrow, and receive the Viaticum, or if unable to do this, shall make an act of true contrition, and shall invoke the Holy Name of Jesus orally, or at least mentally, may gain a plenary indulgence. He who before celebrating Mass or communicating, saying the Divine office or the office of the Blessed Virgin, shall prepare himself devoutly, may gain each time an indulgence of fifty days.

He who shall visit the imprisoned or the sick in hospitals, to assist them by some good work, or shall teach the Christian doctrine in a church, or at home to his children or servants, may gain each time an indulgence of two hundred days.

He who morning, noon, and night, shall say the Angelus ; or if he does not know it, shall recite the " Our Father," and " Hail Mary," or shall say the *De profundis* at the sound of the funeral-bell, or the " Our

Father" and "Hail Mary," may gain an indulgence of one hundred days. The same indulgence may be gained by meditating on the Passion on Friday, and saying the "Our Father" and "Hail Mary" thrice.

An indulgence of one hundred days may be gained by examining one's conscience, sincerely repenting of one's faults, and making a resolution of amendment, and saying "Our Father" and "Hail Mary" three times, in honour of the Blessed Trinity, or five times in honour of the five wounds of our Saviour.

An indulgence of fifty days may be gained by praying fervently for the dying, and saying, with these intentions, "Our Father" and "Hail Mary" at least once.

Such are the indulgences the Pope ordinarily attaches to beads which he blesses; or which they attach to them who have the power to bless them in the same manner as His Holiness. They are all applicable to the souls in purgatory. (See Decree of the Congregation of Indulgences approved of by Benedict XIV., January 15, 1743. See also *Elenchus*, printed at Rome in 1806, and *Raccolta*, 1837, p. 539.)

Crosses and Medals.

As the figure of the cross and of Christ crucified is of all symbols the best calculated to excite our faith; there exists a universal custom amongst Christians of carrying about them, or having in their oratories, crucifixes, crosses, and also medals of our Saviour. There are also some which represent the Blessed Virgin or other Saints. This good and pious custom the Pontiffs have encouraged by attaching divers indulgences to these pious objects, when sanctified by the Apostolical benediction. These indulgences are the same as those at-

tached to indulgenced beads, as above enumerated. They cannot be attached to crosses of paper, or of card, wood, iron, lead, glass, or other fragile substances; these objects should be of gold, silver, brass, or other metal, and should bear no other effigy than that of Jesus Christ or of some canonised Saint. According to Benedict XIV., and the *Elenchus* of Pius VII., it is not required that the whole cross be of gold, silver, brass, &c., but it suffices that the image of our Saviour be of some of these metals. An answer from Rome decides that indulgences may be attached to ivory images. Another answer of April 11, 1840, decides that the indulgence is attached to the image of our Saviour only; so that the figure may be transferred from one cross to another without prejudice to the indulgence. (*Ami de la Religion*, no. 3504.)

Any person who has in his room or other decent part of the house a crucifix, cross, or image, blessed by the Pope, or a priest who has the power, and shall perform before it the works of piety enumerated above, with reference to indulgenced beads, may gain the indulgences there mentioned. (Ferraris, *Indulg.* Art. 64, no. 23.)

A brief of Benedict XIV. August 19, 1752, confirmed by Pius VII., decrees that Masses said at an altar, on which is a crucifix or medal which has received the Pontifical benediction, or celebrated by a priest who carries about him a cross or medal which has been thus indulgenced, enjoy no particular privilege by reason of this benediction.

Observations on Beads, Crosses, and Medals.

1. To gain the indulgences just mentioned, it is necessary that the indulgences be attached to the objects

specified by the Pope, or a person to whom he has granted this power. Otherwise no indulgences will be gained, but a pious work only will have been performed.

2. Beads of crystal or glass may be blessed with the application of indulgences, if they be solid and compact; but iron is forbidden, as also tin, lead, and all other fragile substances. (Decree Cong. Indulg. March 1, 1820.)

3. According to a decree of Alexander VII., February 6, 1657, and to a declaration of the Congregation of Indulgences, November 26, 1714, crosses, medals, and beads, which have been indulgenced, cannot be used by other persons, on any pretext whatever; and can be used by those only for whom they were blessed, or to whom they were at first given.

The indulgences cannot be gained, if the objects to which they are attached be lost; unless they be again found, or unless others be procured similarly blessed.

If a person buys a quantity for distribution, after they have been indulgenced, he may receive the price of them; for, in thus distributing them, he performs a commission for those for whom he procures them. This decision cannot apply to shop-keepers, who would get their beads blessed before selling them, although they sold them at the ordinary price: because this would entice customers, and there would be a traffic of holy things.

If a person lends his indulgenced beads to another, merely to afford him the opportunity of performing this devotion, he who borrows it certainly does not gain any indulgence; but nowhere is it found that the beads cease to be indulgenced to the owner. But if he lends them in order to communicate the indulgence to the other person, or that he may gain the indulgence, the

beads cease to be indulgenced, both to the lender and the borrower. The Holy See has expressed itself formally on this point.

4. The person who receives an indulgenced beads ought to recite it once for the Church, once for the Pope, and once for him who has blessed it. This condition is founded on custom, and is generally required ; but we have never discovered it in any authentic documents.

5. To claim the plenary indulgences, it is necessary to recite the chaplet at least once a week, or to perform one of the good works mentioned in the chapter on *Beads simply indulgenced*.

6. It is necessary to have the beads in the hand when they are said, and touch each one at the time of the corresponding prayer : no indulgence would be gained by merely having it about one, without touching it. But if recited with a person who has no beads, he would equally gain the indulgence, according to a concession of Leo X., who, in his Bull of July 10, 1515, already cited, permits the recitation of prayers with another person.

To gain the indulgences attached to other practices besides the recitation of the chaplet, it suffices to wear the indulgenced objects, or have them in a decent part of the house, and to perform the devotions before them.

7. Chaplets lose their blessing and indulgences as soon as they cease to be chaplets ; in other words, when they are broken, or a great part of the beads lost ; but not by the breaking of the chain, or the loss of a few of the beads.

These dispositions necessary to gain the indulgences attached to the various objects blessed to this effect, are

taken from a collection printed at Rome in 1744, and are founded on a brief of Benedict XIV., February 9, 1743. This brief is given at full length in Ferraris (*Indulg.* art. 6, no. 23).

QUESTION 1.—*In what do Bridgetine Beads differ from Beads simply indulgenced?*

Two differences may be observed in examining the favours conferred on both. 1. The Bridgetine beads have an indulgence attached to each bead, which is not the case in the other. 2. The indulgences attached to Bridgetine chaplets are more abundant; for, besides the hundred days attached to each bead, these chaplets procure almost the same indulgences as the others.

We were of opinion that the indulgence attached to each bead of the Bridgetine chaplet was gained, as the prayers corresponding thereto were recited: a decision of Congregation of Indulgences, January 19, 1833, given to Signor Antonucci, agent of the Holy See in Holland, contains: 1. That to obtain the indulgences, it is necessary to meditate on the mysteries of the rosary, conformably to a decree of the same congregation, August 12, 1726, unless the person be hindered by ignorance or incapacity: 2. That the faithful do not gain the indulgences attached to the beads, unless they recite the whole chaplet; or at least five decades. It is not, however, necessary to say them in succession; they may be divided: and provided that at each recommencement the intention be renewed, the indulgence will be gained at the conclusion.

QUESTION 2.—*Is a priest, who has obtained from Rome the faculty of blessing beads, crosses, and medals, and of attaching to them the same indulgences as His Ho-*

liness, thereby empowered to confer the indulgences of Bridgetine beads?

Many priests have believed, and still continue to believe, that they are ; for I have heard many speak in a manner that would give one to understand that they make no distinction between beads simply indulgenced, and Bridgetine beads. Nevertheless, according to our preceding observations, they must not be confounded. Without the express power of attaching the indulgences of St. Bridget, the ordinary indulgences only will be attached ; which are really distinct from those called the indulgences of St. Bridget.

QUESTION 3. *Can a priest empowered to bless beads under the term used at Rome, coronas deprecatorias, also bless and indulgence rosaries and crowns of our Saviour?*

We think he may ; for all these objects are designated by the term *crowns* (*coronæ*), and particularly when the word *deprecatoriæ* is added, which renders it more universal. Moreover, in the enumeration of the indulgences granted for the recitation of the crown, the Popes and the Congregation of Indulgences speak without distinction of the rosary, the crown or beads of our Saviour and of the Blessed Virgin. (Ferraris, t. iv. p. 572.) Hence the power of blessing one appears to involve the power of blessing the other ; but it does not involve the power of blessing Bridgetine beads or crowns, as we mentioned above. In like manner the power of attaching the indulgences of St. Bridget does not confer the power of blessing crowns of our Saviour, nor probably those of the Blessed Virgin, because it would be acting in a different province, and *verba tantum valent, quantum sonant*—words are to be taken in their strict signification. A decision of the Congregation of Indulgences,

dated May 29, 1841, declares that a person who has received from the Holy See the faculty of blessing beads (*coronas deprecatorias*) cannot indulgence crowns of our Saviour without a special power.

QUESTION 4. *When a priest has obtained the power of blessing with the indulgences of St. Bridget a certain number—two thousand for example—of crosses, medals, and chaplets, can he bless two thousand of each, or must he confine himself to two thousand in all?*

He can bless two thousand in all, when the delegated faculty is thus expressed, because the meaning of the words ought not to be extended beyond their natural signification. We have seen some rescripts in which the number of crosses, the number of medals, and the number of crowns is expressed. In such cases there is no difficulty. We have seen others expressed in a copulative form, thus: “*Bis mille cruces, numismata, et coronas deprecatorias*: two thousand crosses, medals, and chaplets.” These two forms of expression have not certainly the same import; therefore the most secure method should be followed, and the number expressed be observed.

The Congregation of Indulgences answered in this sense, May 29, 1841.

QUESTION 5. *Can a priest bless with the indulgences of St. Bridget chaplets already indulgenced, or of whose blessing there is a doubt?*

In our opinion he may; but those to whom they belong, or for whom they are intended, ought to say the three beads, supposing this condition to be essential. We have before us a rescript containing the following words: “*SS. Dominus noster* Leo PP. XII. . . . con-

cessit facultatem benedicendi cruces, &c., et eis applicandi omnes et singulas indulgentias a Sanctitate sud concessas, ut in Elencho, edito anno 1823, ac simul indulgentias Stæ Brigittæ nuncupatas."

Hence the several indulgences we have mentioned may be all united in the same chaplet.

QUESTION 6. *Can a ring with the ten marks be considered a corona deprecatoria, and indulgenced as a chaplet?*

Being embarrassed how to answer this question, we wrote to the Sovereign Pontiff, May 10, 1836. His Holiness answered us through the Prefect of the Congregation on the 23d of July following, that a ring cannot be thus indulgenced. A special grant must be made; which is certainly conformable to all theological principles on the subject of indulgences.

QUESTION 7. *What form of prayer ought to be used in blessing and indulgencing crosses, medals, or beads?*

No special form is prescribed. A simple blessing without any words would suffice; nor does the Pope bless the many objects presented to him in any other manner. Nevertheless, it is usual to say some prayers. The form contained in the ritual may be used; but the following, which were expressly composed for this purpose, would be said with more propriety. A lighted wax-taper and holy water should be used.

Blessing for Crosses and Medals.

℣. Adjutorium nostrum, &c.

℞. Qui fecit cælum et terram.

Ÿ. Domine, exaudi, &c.

Rz. Dominus vobiscum.

Oremus.

Omnipotens Deus, qui crucis signum pretiosa Filii tui sanguine dedicasti, quique per eandem crucem mundum redimere voluisti, et per virtutem ejusdem venerabilis crucis humanum genus ab antiqui hostis chirographo liberasti; te suppliciter exoramus ut digneris has cruces (aut hæc numismata vel hanc crucem aut hoc numisma) paterna pietate bene✠dicere et cœlestem eis virtutem et gratiam impertiri, ut quicumque ea (vel eas aut illud) in passionis et crucis Unigeniti tui signum ad tutelam corporis et animæ super se gestaverint, cœlestis gratiæ plenitudinem in eis munimen valeant tuæ benedictionis accipere. Quemadmodum virgam Aaron ad rebellium perfidiam repellendam benedixisti, ita et hæc signa tua dextera bene✠dic, et contra omnes diabolicas fraudas virtutem eis tuæ defensionis impendas, ut portantibus illa animæ pariter et corporis prosperitatem conferant, salutarem et spiritualia in eis dona multiplicent; per eundem Christum Dominum nostrum. Rz. Amen.

He sprinkles them with holy water, saying :

In nomine Patris ✠ et Filii et Spiritus Sancti. Amen.

If the person for whom the cross is blessed be present, it is presented to him, with these words :

Accipe signum crucis in nomine Patris ✠ et Filii et Spiritus Sancti. En figuram crucis, passionis, et mortis Jesu Christi, ad tui corporis et animæ defensionem, ut divinæ bonitatis gratiæ per virtutem sanctæ crucis æternam beatitudinem assequi merearis : per Christum Dominum nostrum. Rz. Amen.

Blessing for Beads.

℣. Adjutorium nostrum in nomine, &c.

R̃. Qui fecit cœlum et terram.

℣. Domine, exaudi, &c.

R̃. Dominus vobiscum.

Oremus.

Omnipotens et misericors Deus, qui propter eximiam charitatem tuam qua dilexisti nos, Filium tuum Unigenitum, Dominum nostrum Jesum Christum, de cœlis in terram descendere, et de beatissimæ Virginis Mariæ Dominæ nostræ utero sacratissimo, angelo nuntiante, carnem suscipere, et mortem subire, et tertia die gloriose a mortuis resurgere, voluisti, ut nos eriperes de potestate tenebrarum; obsecramus immensam clementiam tuam, ut has coronas (vel hanc coronam) in Christi honorem et laudem ejusdem genitricis Filii tui, ab Ecclesiâ tuâ fidei dicatas (vel dicatam) benedicas et sanctifices, eis (eisque) tantam infundas virtutem Spiritus Sancti, ut quicumque harum quamlibet (vel hanc) secum portaverit, atque in domo suâ reverenter habuerit, et in eâ ad Te devote oraverit, salubri et perseverante devotione abundet, sitque consors et particeps omnium gratiarum, privilegiorum, et indulgentiarum, quæ ejusdem Coronæ recitationi per sanctam Sedem Apostolicam concessa fuerunt; et ab omni hoste visibili et invisibili, semper et ubique, in hoc et in futuro sæculo liberetur, et in exitu suo ab ipsâ beatissimâ Virgine Maria Dei Genitrice, Tibi plenus bonis operibus præsentari mereatur; per Christum Dominum nostrum. Amen.

He sprinkles them with holy water, saying,

In nomine Patris ✠ et Filii et Spiritus Sancti.

R̃. Amen.

This formula may be used for the blessing of rosaries, by changing *coronas* into *rosaria*.

CHAPTER VII.

INDULGENCES ATTACHED TO WORKS OF PIETY IN HONOUR OF THE SACRED HEARTS OF JESUS AND MARY.

It is no longer a question among Catholics whether it is lawful to honour and adore the Sacred Heart of Jesus. The piety of good Catholics, in accordance with the well-known sentiments of the Church, leaves no more room for doubt on this point. The Popes have been indefatigable in loading with favours a devotion so legitimate in its principle, and so elevated in its subject.

A great number of indulgences have been attached to exercises in honour of this adorable Heart; but as it is necessary to be a member of the Confraternity of the Sacred Heart to gain these indulgences, we shall speak of them in the chapter on Confraternities.

Nevertheless, there are some which the *Raccolta* does not mention. The indulgence for inscribing one's name in the confraternity. Pius VII., by a rescript of June 9, 1807, and by another of Sept. 26, 1817, grants in perpetuity an indulgence of one hundred days to those who, with a contrite and humble heart, shall make the following offering before a picture of the Sacred Heart of Jesus :

Prayer.

"I, wishing, O amiable Jesus, to testify my gratitude, and repair my infidelities, I, N.N., give Thee my heart, I consecrate myself entirely to Thee, and I resolve, with Thy assistance, never more to offend Thee."

And a plenary indulgence once a month, on any

day, with the ordinary conditions, for all who shall make this offering daily.

At the instance of several Bishops and other ecclesiastics, who were particularly devout to the Sacred Heart of Jesus, Pius VII. granted, by a rescript of Feb. 12, 1808, an indulgence of three hundred days to all who should say, in honour of the Sacred Heart, certain prayers contained in the *Raccolta*, printed at Rome; and "Pater," "Ave," and "Gloria Patri" three times. These prayers will be found in the books of the Sacred Heart of Jesus.

To all who recite these prayers once each day, during a month, a plenary indulgence on any day, with the usual conditions of confession, communion, and prayer, according to the intentions of the Pope. These indulgences are applicable to the souls in purgatory.

The heart of Mary may also be the object of honour and devotion. It is not without reason that the Church unites these two Hearts, which were so tenderly attached to each other on earth, and which will never be separated to the end of time. The same holy Popes, who enriched with spiritual graces the adorers of the Sacred Heart of Jesus, have been scarcely less liberal to those who are devout to the sacred heart of Mary.

Nevertheless, the honour paid to these two Hearts is essentially different: one is *latria* (the highest kind of worship); and the other, *dulia* (an inferior worship). We *adore* the Sacred Heart of Jesus, whereas we *honour* the Sacred Heart of Mary, yet with a kind of honour superior to that given to the Saints.

By rescripts of Aug. 18, 1807, and Feb. 1, 1816, Pius VII. granted an indulgence of sixty days, applicable to departed souls, to all who should say devoutly

the following prayer in honour of the Sacred Heart of Mary; and by another rescript, Sept. 20, 1817, the same Pontiff granted three plenary indulgences,—one on the festival of the Nativity, one on the Assumption, and on the festival of the Sacred Heart of Mary, to all who should say the following prayer every day for a year, confess their sins with sorrow, receive the Holy Communion worthily, visit some church or an altar of the Blessed Virgin, and there pray according to the intentions of his Holiness.

A plenary indulgence will be received at the hour of death by all who shall say this prayer every day of their lives.

Prayer to the Sacred Heart of Mary.

“ Heart of Mary, Mother of God, and our Mother also; amiable Heart, object of the favours of the Holy Trinity; Heart worthy of the reverence and love of angels and of men; Heart most resembling the Heart of Jesus, of whom thou art a perfect image; Heart full of love and compassion for our miseries; vouchsafe to melt our frozen hearts, and make them wholly conformable to that of our Divine Redeemer; infuse into them the love of thy virtues, and the fire which has always burned within thee; watch over our Holy Church, be its refuge and defence against its enemies; be thou the path which may conduct us to Jesus, and the channel by which the graces necessary for our salvation may be transmitted to us. Be our comfort in our necessities, our support in temptation, our refuge in persecution, our assistance in danger, and, above all, at the hour of death, in the last combat of life, when all hell, let loose against us, shall seek to ruin our souls; at that awful moment, on which depends our eternal doom, O most compas-

sionate Virgin, prove to us the tenderness of thy maternal Heart; manifest thy power with Jesus, by opening to us a refuge in the source of mercy itself, in order that we may visit Him in the kingdom of the blessed for ever and ever. Amen.

“ May the Divine Heart of Jesus, and the Immaculate Heart of Mary, be known, praised, blessed, loved, served, and glorified for ever throughout the whole world. Amen.”

CHAPTER VIII.

INDULGENCES ATTACHED TO THE “ VENI CREATOR,” THE LITANIES, THE “ ANGELUS,” THE “ SALVE REGINA,” THE “ SUB TUUM,” AND THE “ STABAT MATER.”

SECT. 1. *Indulgence for the “ Veni Creator.”*

PIUS VI., by a brief, May 26, 1796, granted to all the faithful who should recite, with a contrite heart, the “ Veni Creator,” or the prose, “ Veni Sancte Spiritus, Et emitte cœlitus,” &c. an indulgence of three hundred days on Whit-Sunday, and on every day of the octave; one hundred days on any other day of the year; and a plenary indulgence once a month for those who, having daily said this prayer, should confess their sins, receive the Holy Communion, and pray according to the intentions of his Holiness.

These indulgences are applicable to the souls in purgatory.

SECT. 2. *Indulgences for the Litany of Jesus and the Blessed Virgin.*

SIXTUS V., in his Bull *Reddituri*, July 11, 1587, granted an indulgence of three hundred days to all who should recite the Litany of the holy Name.

By the same bull he granted two hundred days to those who, with contrition for their sins, should say the Litany of Loretto, with the versicle, "Pray for us, O holy Mother of God," &c.; and the prayer, "Pour forth," &c. Benedict XIII. confirmed this indulgence in approving of a decree of the Congregation of Indulgences, January 12, 1728; and Pius VII., by a decree, September 30, 1817, increased it to three hundred days, rendered it applicable to the souls in purgatory, and granted a plenary indulgence to those who should recite this Litany daily, on the five principal festivals of our Lady: the Conception, Nativity, Purification, Annunciation, and Assumption; on the conditions of confession, communion, visiting some church or public chapel, and there praying according to the ordinary intentions.

SECT. 3. *Indulgences for the "Angelus."*

John XXII. granted by a bull, October 13, 1318, a few days' indulgence to those who should say the "Ave Maria" thrice at the sound of the bell. An indulgence granted for reciting the "Angelus" may be traced to the time of Adrian VI., who died in 1523; it has likewise been attributed to Clement XI.; but it is beyond a doubt that Benedict XIII., by a brief, Sept. 14, 1724, granted, in perpetuity, to all who should say this prayer every day on their knees, at the sound of the bell, morning, noon, and evening, a plenary indulgence once a month on any day, on condition of confessing their sins with sincere sorrow, of receiving the Holy Communion, and of praying for the concord of Christian kings and princes, the extirpation of heresy, and the exaltation of our Holy Mother the Church.

Moreover, an indulgence of one hundred days each time it is recited with contrition.

The same Pontiff, Jan. 10, 1725, declared that these two indulgences were not suspended during the jubilee. They are not applicable to the souls in purgatory.

By an indult of December 5, 1727, he permitted regulars, and all who live in religious communities, and who, at the sound of the bell, cannot recite this prayer, when justly impeded, to gain the indulgence by reciting the prayer immediately after the exercise which had hindered them.

This prayer, according to Benedict XIII., ought to be said kneeling ; but Benedict XIV. decided, April 20, 1742, that it should be said standing on Saturday evening and the whole of Sunday. The evening of Saturday commences at the first Vespers ; so that during the course of the year it ought to be said kneeling on Saturday at noon ; but in Lent it ought to be recited standing, because the time of first Vespers has already commenced. According to Merati, t. ii. p. 243, it appears, that if the "Angelus" be said on Sunday after the evening twilight, it ought to be said kneeling, because the Sunday is then supposed to be ended ; but if the Sunday be ended, how can the indulgence be gained ? I think that in all communities it is said standing on Sunday evening, however late the hour. If the Angelus-bell were rung before twilight, it would be the more secure plan : then no doubt would exist as to the validity of the indulgence, nor as to the manner of reciting the "Angelus."

We cannot discover on what grounds some communities pretend to gain the indulgence by saying the "Angelus" in Paschal time ; for they cannot take advantage of the exception made by Benedict XIV. in favour of those who do not know the "*Regina cœli*."

A concession was made by Pius VI., March 18,

1781, to those who reside in places where the Angelus-bell is not rung, or who cannot hear the bell, of reciting the "Angelus" or "Regina cœli" at the time and in the manner stated above.

SECT. 4. *Indulgences for the "Salve Regina" and the "Sub tuum."*

By a universal decree of April 5, 1786, Pius VI. granted, in perpetuity, an indulgence of one hundred days on each day of the week, and one of seven years and seven quarantines on Sundays, to all who shall recite devoutly every morning, to make some reparation for the outrages committed against the Blessed Virgin Mary and the Saints, the "Salve Regina" and the "Sub tuum" (We fly to thy patronage), with the following versicles, &c. :

<p>Ÿ. Dignare me laudare te, Virgo sacrata.</p>	<p>Ÿ. Vouchsafe that I may praise thee, O holy Virgin.</p>
<p>R̃. Da mihi virtutem contra hostes tuos.</p>	<p>R̃. Give me strength against thine enemies.</p>
<p>Ÿ. Benedictus Deus in sanctis suis.</p>	<p>Ÿ. Blessed be God in His saints.</p>
<p>R̃. Amen.</p>	<p>R̃. Amen.</p>

All who say these prayers daily for a month may gain a plenary indulgence on two Sundays in the month, by confessing, communicating, and praying according to the intentions of the Pope.

Moreover, all who are accustomed to recite these prayers may gain a plenary indulgence on all the festivals of our Blessed Lady, and on All Saints, with the ordinary conditions. Also a plenary indulgence at the hour of death, provided that they confess their sins and receive the Holy Communion; or, if unable, that they be sincerely contrite for their sins.

SECT. 5. *Indulgence for the "Stabat Mater."*

Innocent XI., by a brief of Sept. 1, 1681, granted an indulgence of one hundred days to all the faithful who should devoutly recite, in honour of our Lady of the Seven Dolours, the "Stabat Mater" attributed to Innocent III., but which has been more properly ascribed to Jacoponus, a friar-minor of the thirteenth century.

CHAPTER IX.

INDULGENCES ATTACHED TO DIFFERENT PRACTICES IN
HONOUR OF GOD.SECT. 1. *Indulgences for the "Tersanctus" and the "Gloria Patri" in honour of the Holy Trinity.*

By two decrees, Jan. 6, 1769, and June 26, 1770, Clement XIII. and Clement XIV. granted an indulgence of one hundred days to those who, with a contrite heart, should invoke the Holy Trinity thus : "*Sanctus, sanctus, sanctus Dominus Deus exercituum, plena est omnis terra gloria Tua ; Gloria Patri, gloria Filio, gloria Spiritui Sancto*" — "Holy, holy, holy Lord God of Hosts, the whole earth is full of Thy glory ; Glory be to the Father, glory be to the Son, glory be to the Holy Ghost." On Sundays, the festival of the Trinity, and during its octave, this indulgence may be gained thrice. There is a plenary indulgence once a month for all who faithfully observe this practice every day during that month.

Pius VI., by a decree, May 15, 1784, granted an indulgence of one hundred days, to be gained once each day by saying, at three different hours—morning, noon, and eve, the "Gloria Patri" seven times, and one "Hail Mary," in honour of the Blessed Trinity, the

Incarnation, and the Blessed Virgin. On Sundays this indulgence is increased to seven years and seven quarantines.

They who say this daily for a month may gain two plenary indulgences on two Sundays of the month, provided they confess, communicate, and pray according to the intentions of the Pope.

To gain these indulgences, three persons ought to unite, and say these prayers together or separately. If one should die, or cease to form a member of the society, a third should take his place; otherwise the indulgence cannot be gained. If one of the three fails to fulfil his obligation, we very much doubt whether the others can gain the indulgence.

Pius VII., by a rescript, July 11, 1815, granted an indulgence of three hundred days to all who should say the "Gloria Patri," morning, noon, and night, in thanksgiving to the Blessed Trinity for the privileges conferred upon the Blessed Virgin, and particularly in her Assumption; and also a plenary indulgence, once a month, to all who shall have recited this prayer thrice a day; confession, communion, and the prayers for the Pope being supposed.

These indulgences are applicable to the souls in purgatory.

The priests of the Congregation of St. Paul have established a daily Mass in the church of our Lady of Loretto, at Rome, to return thanks to the Blessed Trinity for the favours conferred upon the Blessed Virgin. A decree of the Congregation of Rites, April 15, 1815, approved of this devotion, and permitted a Votive Mass of the Blessed Trinity to be said on festivals which are lesser doubles; on other days, the Mass of the day is said with the prayer of the Trinity. A decree of the

Congregation of Indulgences, April 28, 1815, approved of by the Cardinal Vicar of Rome, grants numerous indulgences, both plenary and partial, to those who assist at this Mass, and at certain prayers recited by the priest before leaving the altar. By a concession of Pius VII., July 13, 1815, bishops are authorised to found a similar institution in every town of their dioceses. The intention of the Mass remains free; and in places where there is not Mass daily, one or two a week will suffice. These associations ought to be affiliated to that of Rome.

SECT. 2. *Indulgences for praising the holy Name of God.*

Pius VII., by a rescript, July 23, 1801, granted an indulgence to all the faithful who should recite the following prayers, in reparation of the outrages daily committed against the name of God by blasphemers.

“Blessed be God.”

“Blessed be His holy Name.”

“Blessed be Jesus Christ, true God and true Man.”

“Blessed be the Name of Jesus.”

“Blessed be Jesus in the most Holy Sacrament of the Altar.”

“Blessed be Mary, the most Holy Mother of God.”

“Blessed be the name of Mary, Virgin and Mother.”

“Blessed be God in His Angels and Saints.”

SECT. 3. *Indulgences for reciting Acts of Love in form of a Crown.*

Pius VII., by a rescript, Aug. 11, 1818, granted an indulgence of three hundred days to all the faithful who should recite, with a contrite heart, a succession of acts of the love of God, arranged in form of a crown, with five “Gloria Patri’s,” as contained in the *Raccolta*.

By saying them ten times a month for a whole year, a person may gain a plenary indulgence on any day he may choose ; confession, communion, and prayers according to the Pope's intentions being supposed.

Acts of the Love of God.

1. " My God, my sovereign good, would that I had always loved Thee !"

2. " My God, I detest the time in which I loved Thee not."

3. " How have I lived so long without Thy holy love?"

4. " And Thou, my God, how hast Thou borne with me?"

5. " I thank Thee, O my God, for so much patience."

6. " Now I desire to love Thee for ever."

7. " I would rather die than cease to love Thee."

8. " My God, deprive me of life rather than permit that I should cease to love Thee."

9. " The grace I ask of Thee is that I may always love Thee."

10. " With thy love I shall be happy."

" Glory be to the Father," &c.

1. " My God, I desire to see Thee loved by all men."

2. " I should consider it a happiness to give my blood, in order that all men may love Thee."

3. " Blind are they who love Thee not."

4. " Enlighten them, O my God !"

5. " Not to love Thee, O Sovereign Good, is the only evil to be feared."

6. " Never will I be of the number of those blind souls who love Thee not."

7. " Thou, O my God, art my joy and all my good."

8. "I desire to be wholly Thine for ever."

9. "Who shall ever be able to separate me from Thy love?"

10. "Come, all created beings; come, all of you, and love my God."

"Glory be to the Father," &c.

1. "My God, would that I had a thousand hearts to love Thee!"

2. "Would that I had the hearts of all men to love Thee!"

3. "How I should rejoice were there many worlds, who might all love Thee!"

4. "I should be happy if I could love Thee with the heart of all possible creatures."

5. "Thou, indeed, dost merit it, O my God!"

6. "My heart is too poor and too cold to love Thee!"

7. "O woful insensibility of man, in regard of this Sovereign Good!"

8. "Oh, the blindness of worldlings, who know not true love!"

9. "O blessed inhabitants of Heaven, who know it and love it!"

10. "O happy necessity, to love God!"

"Glory be to the Father," &c.

1. "O my God, when shall I burn with love for Thee?"

2. "O how happy would be my lot!"

3. "But since I know not how to love Thee, I can rejoice at this, that so many others love Thee with all their hearts."

4. "I rejoice at this particularly, that the Angels and Saints love Thee in heaven."

5. "I unite my feeble heart to their inflamed hearts."

6. "Would that I could love Thee as well as those Saints who have been most inflamed with love for Thee!"

7. "Would that I had for Thee a love similar to that of St. Mary Magdalene, St. Catharine, and St. Teresa!"

8. "Or such as that of St. Austin, St. Dominic, St. Francis Xavier, St. Philip Neri, St. Aloysius Gonzaga."

9. "Or as that which was entertained for Thee by the Holy Apostles; and particularly by St. Peter, St. Paul, and the beloved Disciple."

10. "Or, in fine, as that with which the great patriarch St. Joseph loved Thee."

"Glory be to the Father," &c.

1. "Would, moreover, that I could love Thee, as the Blessed Virgin loved Thee upon earth!"

2. "As she loved Thee, particularly when she conceived Thy Divine Son in her virginal womb, when she brought Him into the world, when she nourished Him with her milk, and when she saw Him die."

3. "Would that I could love Thee as she loves Thee now, and as she will love Thee for ever in heaven!"

4. "But to love Thee as Thou deservest to be loved, O God, infinitely Good, would not suffice."

5. "I should wish, moreover, to love Thee, as the Divine Word, made Man, loved Thee."

6. "As He loved Thee at His birth."

7. "As He loved Thee expiring on the Cross."

8. "As He loves Thee continually in the tabernacles where He lies hid."

9. "As He loves, and shall love Thee, for ever."

10. "In fine, my God, I wish to love Thee, as Thou lovest us; but since that is impossible, grant that

I may love Thee as well as I know how, as much as I can, and as much as Thou wishest me. Amen.

“Glory be to the Father,” &c.

Then say the following prayer :

“O God, Who hast prepared invisible rewards for those who love Thee, pour forth some of Thy love into our hearts, to the end that, loving Thee in all and above all, we may obtain the accomplishment of Thy promises, which surpass all desire ; through our Lord Jesus Christ,” &c.

SECT. 4. *Indulgences for Acts of Faith, Hope, and Charity.*

Benedict XIII. granted, Jan. 15, 1728, and Benedict XIV. renewed the grant, by a rescript, Dec. 11, 1754, an indulgence, plenary, perpetual, and applicable to the souls in purgatory, to those who should, during a month, devoutly make acts of faith, hope, and charity ; it may be gained on any day by also confessing, communicating, and praying for peace among princes, the extirpation of heresy, and the exaltation of our holy Mother the Church. Also a plenary indulgence, at the hour of death, to those who have been faithful to this practice during life.

At the same time he granted a partial indulgence of seven years and seven quarantines each time these acts are made, whether on different days, or at different hours on the same day, equally applicable to the souls in purgatory.

These acts ought to be expressed by formulas, which clearly state the particular motives of the theological virtues : but no determined formula has been prescribed, as Benedict XIV. positively said in the above-mentioned rescript.

SECT. 5. *Indulgences for resignation to the Will of God.*

By a decree of May 19, 1818, Pius VII. granted an indulgence of one hundred days to all those who, with a contrite heart, should say devoutly, once a day, the following ejaculatory prayer :

“Fiat, laudetur atque in æternum superexaltetur justissima, altissima, et amabilissima voluntas Dei in omnibus.” “May the most just, most high, and most amiable will of God be done, praised, and eternally exalted in all things.”

They who recite this prayer daily may gain a plenary indulgence once a year, on any day ; confession, communion, and prayers according to the Pope’s intention as usual ; and, in fine, there is a plenary indulgence at the hour of death, for those who shall have frequently recited it during life, and shall receive death with an entire resignation.

All these indulgences are perpetual, and applicable to the souls in purgatory.

CHAPTER X.

INDULGENCES ATTACHED TO PRACTICES OF DEVOTION IN
HONOUR OF OUR SAVIOUR JESUS CHRIST.SECT. 1. *Indulgences for the Invocation of the holy Names of
Jesus and Mary.*

SIXTUS V., by a bull, July 11, 1587, granted an indulgence of one hundred days to those who should reciprocally salute each other thus :—the first says : “Laudetur Jesus Christus,” “Praised be Jesus Christ.” And the other answers, “Amen ;” or “In sæcula,” “For ever.”

The same Pope grants, in the same bull, an indulgence of twenty-five days to all who shall devoutly invoke the holy names of Jesus and Mary.

Those who during life have been accustomed to salute each other in the above manner, or frequently to invoke the holy names of Jesus and Mary, will gain a plenary indulgence at the hour of death, provided they then invoke orally, or mentally if unable to speak, these holy names with a contrite heart.

The same indulgences are granted to preachers and others who shall exhort the faithful to salute each other in this manner, and to invoke the holy names of Jesus and Mary.

By a decree of April 28, 1807, Pius VII. granted an indulgence of three hundred days to those who should make the following invocations devoutly :

“Jesus, Mary, and Joseph, I offer you my heart and soul.

“Jesus, Mary, and Joseph, assist me in my last agony.

“Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.”

They who make only one of these invocations may gain an indulgence of one hundred days ; and all the indulgences are applicable to the souls in purgatory.

By a concession of John XXII., they who bow the head respectfully when pronouncing or hearing the names of Jesus and of Mary, may gain twenty days' indulgence : if they do it at the “Gloria Patri,” thirty days ; if they kneel before the Blessed Sacrament, two hundred days ; and forty days if they reverently kiss the Cross. Clement IV. granted a year for this last action (Ferraris, *Indulg.* art. 6, no. 10).

SECT. 2. *Indulgences for honouring the Birth of Jesus Christ.*

In order to excite piety in the hearts of the faithful, and to urge them to celebrate the festival of Christmas with greater devotion, Sixtus V. granted by a brief, *Ut fidelium devotio*, Oct. 22, 1586, to all who, after having been sincerely sorry for their sins, and having confessed them, and received the Holy Eucharist, shall recite, on that same day, the office of the festival, or who shall assist at it in a church where it is recited, one hundred years for Matins and Lauds; one hundred years for Mass; as many for the first Vespers, and the same for the second Vespers; for each of the little Hours, and for Compline, forty years.

By a rescript, Aug. 12, 1815, Pius VII., to augment the devotion towards the Infant Jesus, permitted a novena to be made in preparation for the great festival of His Nativity, and granted an indulgence of three hundred days for each day of this novena; and also a plenary indulgence on the festival itself, or on one of the days of the octave, to all who should perform these exercises, confess their sins, communicate, and pray according to the intentions of the Pontiff. The prayers of this novena are not determined; they are left to each one's own devotion.

The same Pope granted these indulgences to all who should make, at any other part of the year, a similar novena in honour of the Infant Jesus. These indulgences are applicable to the souls in purgatory.

SECT. 3. *Indulgence for a Prayer before a Crucifix.*

By a decree of April 10, 1821, Pius VII., renewing a concession already made by Clement VIII. and Bene-

dict XIV., granted in perpetuity a plenary indulgence, which may deliver a soul from purgatory,¹ to all who, with sincere contrition, having confessed their sins and received the Holy Communion, should say devoutly the following prayer, in any language, before a figure of our crucified Saviour. The Congregation of Indulgences answered, April 11, 1840, that it was not necessary to add other prayers for the intentions of the Pope.

Oratio.

En ego, O bone et dulcissime Jesu, ante conspectum Tuum genibus me provolvo, et maximo animi ardore Te oro atque obtestor, ut meum in cor vividos fidei, spei, et charitatis sensus, atque veram peccatorum meorum pœnitentiam, eaque emendandi firmissimam voluntatem velis imprimere; dum magno animi affectu et dolore, tua quinque vulnera mecum ipse considero, ac mente contem-
plor, illud præ oculis habens quod jam in ore ponebat suo

Prayer.

Behold me, O good and most sweet Jesus! prostrate in Thy presence: I pray with the utmost fervour of my soul, and conjure Thee that Thou wouldst impress upon my heart lively sentiments of Faith, Hope, and Charity; a true sorrow for my sins, and a most firm resolution of amendment: whilst with all the affection of my soul, and with sincere compassion, I consider and contemplate Thy five wounds, remembering that which Thy prophet David said of Thee, O good Jesus! "They have pierced my hands and my feet, they

¹ The form of this concession is not an ordinary one; nevertheless we were assured at Rome that it was authentic. According to what was said above (ch. iv. art. ii. sect. 2), it is merely a plenary indulgence applicable to the souls in purgatory; and it must not be imagined that a person may gain two plenary indulgences at the same time—one for himself, and one for a departed soul, nor that in applying it to a soul in purgatory, it will be infallibly delivered.

In the *Raccolta* of 1837 this concession is contained (page 144); it is there stated that the indulgence is applicable to the souls in purgatory, by a decree of Leo XII., Sept. 17, 1825; but no mention is made of delivering a soul from purgatory.

David propheta de Te, O have numbered all my bones" (Ps. bone Jesu, "Foderunt manus xxi. 17, 18).
meas et pedes meos, dinumeraverunt omnia ossa mea"
(Ps. xxi. 17, 18).

SECT. 4. *Indulgences for visiting the Blessed Sacrament.*

By a rescript of September 17, 1796, Pius VI. granted a plenary indulgence to those who should confess their sins with true contrition, receive the Holy Eucharist the first Thursday of each month, visit the Blessed Sacrament exposed or in the tabernacle, and recite the following prayer, "Respice, Domine," &c. composed by St. Cajetan, to implore the mercy of Heaven, and pray for our holy Mother the Church.

They who confess, communicate, and recite kneeling before the Blessed Sacrament this prayer, may gain an indulgence of seven years and seven quarantines; and on other days of the year, one hundred days' indulgence.

All these indulgences are applicable to the souls in purgatory.

Oremus.

Let us pray.

<p>Respice, Domine, de sanctuario tuo, et de excelso cœlorum habitaculo, et vide hanc sacrosanctam Hostiam, quam Tibi offert magnus Pontifex sanctus Puer tuus Dominus Jesus, pro peccatis fratrum suorum; et esto placabilis super multitudinem malitiæ nostræ. Ecce vox sanguinis fratris nostri Jesu clamat ad Te de cruce. "Exaudi, Domine; placare, Domine; at-</p>	<p>Look down, O Lord, from thy holy place, from the mansions of heaven, and behold this most sacred Host which is offered to Thee by the great High-priest, Thy holy Son, Lord Jesus, for the sins of his brethren; and be merciful upon the multitude of our wickedness. Behold, the voice of our Brother Jesus cries to Thee from the cross. "O Lord, hear; O Lord, be appeased; hearken and do: delay not for Thy own sake,</p>
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tende et fac. Ne moreris O my God ; because Thy Name is
 propter Temetipsum, Deus invoked upon this city and upon
 meus ; quia Nomen Tuum in- Thy people ;"¹ and do with us ac-
 vocatum est super civitatem cording to Thy mercy. Amen.
 istam, et super populum
 Tuum ;"¹ et fac nobiscum se-
 cundum misericordiam Tuam.
 Amen.

By a rescript of Feb. 14, 1815, Pius VII. granted a plenary indulgence to those who should perform some exercise of devotion, publicly or privately, for the space of an hour, on Maunday Thursday, in commemoration of the Blessed Sacrament ; provided that, having confessed their sins, they receive the Holy Communion on that day, or on some day of the following week. There is an indulgence of three hundred days for performing the same devotion on any other Thursday of the year.

These indulgences are applicable to the souls in purgatory.

By another rescript of August 24, 1814, his Holiness granted another indulgence of three hundred days, applicable to departed souls, to those who should recite, in honour of the Blessed Sacrament, the acts of adoration and reparation which are contained in the *Raccolta*, p. 196, with five "Pater noster's," five "Ave Maria's," and five "Gloria Patri's," &c.

Moreover, by a rescript of January 20, 1815, an indulgence of two hundred days, applicable to the dead, was granted to those who should make, with true contrition, an act of honourable reparation, contained in the *Raccolta*, immediately after the preceding acts.

¹ Dan. ix. 19.

SECT. 5. *Indulgences for adoring the Blessed Sacrament and frequent Communion.*

By a concession of Gregory XIII., April 10, 1580, they who kneel, wherever they may be, at the sound of the elevation-bell of a solemn Mass, whether conventual or parochial, and shall say some prayer in honour of the Blessed Sacrament, may gain a year's indulgence each time ; and two years if they go to the church for the purpose of adoring the Blessed Sacrament at that moment.

All who shall confess their sins, communicate, and pray with the usual intentions, on festivals, may gain each time an indulgence of five years. If they are accustomed to communicate once a month, and on the solemn festivals of our Saviour and the Blessed Virgin, of the Apostles and of St. John the Baptist, they may gain ten years on those days ; and a plenary indulgence on the festival of the patron of the place, by fulfilling the ordinary conditions.

SECT. 6. *Indulgence for an ejaculatory Prayer to the Blessed Sacrament.*

Pius VI. by a rescript of May 24, 1776, granted an indulgence of one hundred days to those who should say, once a day, in honour of the Blessed Sacrament, the following ejaculatory prayer, translated from the Italian :

“ Praised and glorified each moment be the most Holy and Divine Sacrament ! ”

On all Tuesdays throughout the year, the feast of Corpus Christi, and during the octave, they who recite this prayer thrice in the day may gain an indulgence of one hundred days.

Moreover, there is a plenary indulgence on any day for those who shall faithfully recite this prayer for a month : the conditions as usual.

Pius VII., by a decree of June 30, 1818, attached the partial indulgence to the ejaculatory prayer applicable to departed souls, when recited at a signal which announces the exposition, the benediction, or the elevation of the Blessed Sacrament, at a solemn Mass, whether conventual or parochial.

SECT. 7. Indulgences attached to the Office of the Blessed Sacrament.

Urban IV., the institutor of the feast and office of the Blessed Sacrament, in 1262, granted one hundred days' indulgence to those who, having confessed their sins, should assist at Matins ; one hundred days for the first Vespers, and as many for the second ; forty days for each of the little Hours, and forty for Compline ; one hundred days for those who say or assist at Mass on that day ; during the octave, one hundred days for assisting at the whole office.

Martin V., almost doubling these indulgences, granted by a constitution of 1429, for Matins two hundred days ; the same for Mass ; for Vespers one hundred days, and fifty for each of the little Hours. Eugene IV., surpassing Martin V., granted, by a Bull *Excellentissimum*, May 26, 1433, for Matins four hundred days, and as many for Mass, for first Vespers, and also for second Vespers ; one hundred and sixty days for each of the little Hours ; and during the octave, two hundred days for Matins, for Mass, and for Vespers ; eighty for the other Hours, and two hundred for assisting at processions. (Ferraris.)

These indulgences are applicable to the souls in pur-

gatory, according to a declaration of Benedict XIV., September 13, 1749.

SECT. 8. *Indulgences for the "Pange lingua" and for the
"Tantum ergo."*

At the request of a great number of Bishops and priests of Rome, Pius VII., in order to excite the devotion of the faithful towards Jesus Christ concealed in the Blessed Sacrament, and to lead them frequently to adore Him in spirit and in truth, and to thank Him for thus dwelling among us in this august Sacrament, granted, in perpetuity, by a decree of August 25, 1818, an indulgence of three hundred days, to be gained once a day by those who, with sentiments of true contrition, should devoutly recite the "Pange lingua," with the versicle and prayer of the Blessed Sacrament; and one hundred days for saying the "Tantum ergo," with the versicle and prayer. To those who should frequently recite, or at least ten times a month, one or other of these two prayers, a plenary indulgence on Holy Thursday, Corpus Christi, or on one of the days during the octave; and another on any day of the year they please: the conditions as usual.

These indulgences are applicable to the souls in purgatory.

CHAPTER XI.

INDULGENCES ATTACHED TO PRACTICES IN HONOUR OF
THE BLESSED VIRGIN AND OTHER SAINTS.

SECT. 1. *Indulgences for the Month of Mary.*

To induce the faithful to sanctify the month of May, which is specially dedicated to the Blessed Virgin Mary, Pius VII. granted, March 21, 1815, to those who should

say each day, publicly or privately, some prayer, or do some other work of piety, in honour of the Blessed Virgin, an indulgence of three hundred days each time, and a plenary indulgence on any day they please: the conditions, confession, communion, and prayers for the Church.

These indulgences are applicable to the souls in purgatory.

SECT. 2. Indulgences for a Prayer in honour of the Blessed Virgin and St. Anne.

By a rescript of Jan. 10, 1815, Pius VII. granted, in perpetuity, one hundred days' indulgence to those who should say devoutly the following prayer in honour of the Blessed Virgin and her holy mother St. Anne; and a plenary indulgence on the 26th July, to those who shall have recited it at least ten times a month.

Oratio.

Ave, gratia plena, Dominus tecum; tua gratia sit mecum; benedicta tu in mulieribus, et benedicta sit sancta Anna, mater tua, ex qua sine macula et peccato processisti, Virgo Maria; ex te autem natus est Jesus Christus, Filius Dei vivi; qui vivit et regnat Deus, &c. Amen.

Prayer.

Hail, full of grace, the Lord is with thee; may thy grace be with me; blessed art thou among women, and blessed be holy Anna, thy mother, from whom thou didst proceed without stain or sin, O Virgin Mary; but of thee was born Jesus Christ, Son of the living God; who liveth and reigneth God, &c. Amen.

SECT. 3. Indulgence for an ejaculatory Prayer in honour of the Immaculate Conception.

Pius VII. granted, Nov. 21, 1793, a hundred days' indulgence to all who should say, with a devout and contrite heart, the following prayer:

In conceptione tua, Virgo Maria, immaculata fuisti; ora In thy conception, O Virgin Mary, thou wert immaculate; pray

pro nobis Patrem cuius Fi-	for us to the Father, whose Son
lium Jesum de Spiritu Sancto	Jesus, conceived of the Holy
conceptum peperisti.	Ghost, thou didst bring forth.

Or the following :

Benedicta sit sancta et im-	Blessed be the holy and immacu-
maculata Conceptio Beatæ	late Conception of the Blessed Vir-
Mariæ Virginis.	gin Mary.

SECT. 4. Indulgences for preparing for Festivals of the Blessed Virgin.

To excite a lively devotion amongst the faithful towards the Blessed Virgin, Pius VII. approved of novenas of prayers, which should serve as preparations for the principal of her festivals, and granted to those who should perform them three hundred days' indulgence for each day, and a plenary indulgence on the feast itself: the conditions as usual.

These indulgences are applicable to the souls in purgatory.

The festivals of the Blessed Virgin designated are, the Conception, the Nativity, the Purification, the Annunciation, and the Assumption.

SECT. 5. Indulgences for a Prayer in honour of St. Michael.

By a perpetual rescript, May 6, 1817, Pius VII. granted two hundred days' indulgence, to be gained once a day, by those who, with a contrite heart, should recite devoutly the following hymn, prayer, and versicle, in honour of St. Michael, to obtain his protection in the warfare of this life, and at the hour of death. He also granted, by the same decree, a plenary indulgence to all those who should say these prayers every day for a month; to be gained, on any day, on observing the ordinary conditions.

HYMNUS.

Te, splendor et virtus Patris,
Te vita, Jesu, cordium
Ab ore qui pendent tuo,
Laudemus inter Angelos.

Tibi mille densa millium
Ducum corona militat;
Sed explicat victor crucem
Michael salutis signifer.

Draconis hic dirum caput
Sub ima pellit tartara,
Ducemque cum rebellibus,
Cœlesti ab arce fulminat.

Contra ducem superbæ
Sequamur hunc nos principem,
Ut detur ex Agni throno
Nobis corona gloriæ.

Patri, simulque Filio,
Tibique sancte Spiritus,
Sicut fuit, sit jugiter
Sæclum per omne gloria.
Amen.

Antiphona. Princeps gloriosissime, Michael Archangele, memor esto nostri: hic et ubique semper precare pro nobis Filium Dei.

Ÿ. In conspectu Angelorum
psallam Tibi, Deus meus.

Rꝫ. Adorabo ad Templum
sanctum Tuum, et confitebor
nomini Tuo.

Oremus.

Deus, qui miro ordine Angelorum ministeria, hominumque dispensas; concede propitius ut a quibus Tibi ministrantibus in celo semper

HYMN.

Thee, of Thy Father Effluence bright,
And Pow'r supreme, our hearts' Delight,
Thee, with the Angels let us greet,
Meek listeners, Jesus, at Thy feet.

Around Thee, close in serried band,
A thousand thousand chieftains stand;
But he that waves the Saviour's sign
Is Michael, champion of the line.

'Tis he that drave the Serpent dire
To realms that glare with living fire,
When chief and rebel comrades fell
Like lightning from Heaven's citadel.

May he our arms and counsels guide,
In battle with the prince of pride;
So shall the LAMB our strife requite,
And crown us from His throne of light.

All praise to Father, Son, and Thee,
Spirit of love, eternal Three,
As was, and is, so let it be
From age to age continually.
Amen.

Ant. Most glorious prince, Michael the Archangel, be mindful of us every where, and always pray for us to the Son of God.

Ÿ. In the sight of the Angels will
I sing to Thee, O my God.

Rꝫ. I will worship towards Thy
holy temple, and I will confess to
Thy name.

Let us pray.

O God, who dost dispense the services of Angels and men in a wonderful order; mercifully grant, that those who ever minister before Thee in heaven, may defend our lives

assistitur, ab his in terra vita here on earth; through Christ our
nostra muniatur; per Jesum Lord.
Christum Dominum nostrum.

SECT. 6. *Indulgence for a Prayer to our Angel Guardian.*

By a brief, of Oct. 2, 1795, Pius VI. granted to the faithful an indulgence of one hundred days, if they recite, with contrition and devotion, the following prayer:

Oremus.

Let us pray.

Angele Dei, qui custos es	Angel of God, who art my guar-
mei, me tibi commissum pie-	dian ; illuminate, guard, govern,
tate superna illumina, cus-	and direct me, who have been com-
todi, rege, et gubernas. Amen.	mitted to thee by the supernal
	clemency. Amen.

They who have said this prayer, morning and evening, for the space of a year, may gain a plenary indulgence on the 2d of October: the conditions as usual.

By another brief, of Sept. 20, 1796, the same Pope confirmed these indulgences, and added another plenary one, at the hour of death, in favour of those who, during life, have frequently recited this prayer.

Pius VII., by a decree of May 15, 1821, granted a plenary indulgence once a month to those who have said it at least once a day, provided they fulfil the ordinary conditions.

These indulgences are applicable to the souls in purgatory.

SECT. 7. *Indulgences for Prayers in honour of St. Joseph.*

Pius VII. granted, by a rescript, Sept. 6, 1804, one year's indulgence, applicable to the souls in purgatory, to all the faithful of the Catholic world, each time they devoutly recite the following prayers in honour of the patriarch St. Joseph, foster-father of our Lord Jesus

Christ, and most chaste spouse of the Blessed Virgin Mary.

HYMNUS.

Quicumque sanus vivere,
Cursumque vitæ claudere,
In fine lætus expetit,
Opem Josephi postulet.

Hic sponsus almæ Virginis,
Paterque Jesu creditus,
Justus, fidelis, integer,
Quod poscit orans impetrat.
Quicumque, &c.

Feno jacentem parvulum
Adorat, et post exulem
Solatur; inde perditum
Quærit dolens, et invenit.
Quicumque, &c.

Mundi supremus Artifex
Ejus labore pascitur;
Summi Parentis Filius
Obedit illi subditus.
Quicumque, &c.

Adesse morti proximus
Cum matre Jesum conspicit,
Et inter ipsos jubilans
Dulci sopore solvitur.
Quicumque, &c.
Gloria Patri, &c.
Quicumque, &c.

Ant. Ecce fidelis servus et
prudens, quem constituit Do-
minus super familiam suam.

Ÿ. Ora pro nobis, beate
Joseph.

R̃. Ut digni efficiamur pro-
missionibus Christi.

Oremus.

Deus, qui ineffabili provi-
dentia beatum Joseph Sanc-
tissimæ Genitricis tuæ spon-

HYMN.

Ye that would live and die secure,
In merit strong, of mercy sure,
Choose Joseph for your heavenly friend,
To guide your steps and bless your end.

He was sweet Mary's consort dear,
And Jesus' sire, when exiled here;
Just, true, of purity untold,
Say, shall he ask, and God withhold?
Ye that would, &c.

He worshipp'd at the manger-bed,
And then the Exile comforted;
And sought his Son, and joyous found,
While on His Father's business bound.
Ye that would, &c.

He through sweet toil and patient pains
The world's Artificer sustains,
And whom th'Angelic legions praise
Obedience to His creature pays.
Ye that would, &c.

And now he waxes old, and dies;
But first beholds with loving eyes
Jesus and Mary—gracious sight—
Then sleeps entranced in deep delight.
Ye that would, &c.
Glory be to the Father, &c.
Ye that would, &c.

Ant. Behold the faithful and
wise servant, whom the Lord
placed over His family.

Ÿ. Pray for us, O blessed Jo-
seph.

R̃. That we may be made wor-
thy of the promises of Christ.

Let us pray.

O God, who, by Thy ineffable
Providence, didst vouchsafe to
choose blessed Joseph to be the

sum eligere dignatuses; præsta quæsumus, ut quem protec- torem veneramur in terris in- tercessorem, habere mereamur in cœlis; qui vivis et regnas, &c.	spouse of Thy most Holy Mother; grant, we beseech Thee, that whom we venerate as our protector on earth, we may merit to have as our intercessor in heaven; who livest and reignest, &c.
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SECT. 8. *Indulgences for a Prayer in honour of SS. Peter and Paul.*

Pius VI. granted one hundred days' indulgence, July 28, 1778, to those who should say, at least once a day, the following prayer in honour of SS. Peter and Paul, with one "Pater," "Ave," and "Gloria Patri;" also a plenary indulgence to those who, on one of the days consecrated to these Apostles, or on one of the nine days preceding their festivals, or during the octave, should confess their sins, receive the Holy Communion, visit a church or an altar dedicated to one or both of these Saints, there say the prayer, and a "Pater," "Ave," and "Gloria Patri," and pray for the Church and the Pope.

Prayer.

"O holy Apostles Peter and Paul, I, N.N., this day and for ever choose you for my protectors and advocates: I humbly rejoice with thee, St. Peter, prince of the Apostles, in that thou art that Rock upon which God has built His Church; and with thee, St. Paul, in that thou wert chosen of God to be a vessel of election and the announcer of the Truth throughout the whole world. Obtain for me a lively faith, a firm hope, a perfect charity, an entire forgetfulness of self, a contempt of the world, patience in adversity, humility in prosperity, attention at prayer, purity of heart, purity of intention in all my actions, diligence in fulfilling the duties of my station, constancy in my resolutions, resignation to the

will of God, perseverance in divine grace unto death, to the end that, by your intercession and glorious merits, having overcome the temptations of the world, the devil, and the flesh, I may be worthy to appear before the sovereign and eternal Pastor of our souls, Jesus Christ; who liveth and reigneth with the Father and the Holy Spirit throughout all ages, to enjoy Him and love Him eternally. Amen."

"Pater," "Ave," and "Gloria Patri."

To increase the devotion of the faithful towards the prince of the Apostles, Pius VI., by a rescript, Jan. 19, 1782, granted an indulgence of one hundred days to those who should say in his honour the following hymn; and a plenary indulgence on Jan. 18, Feast of St. Peter's Chair at Antioch, and August 1, Feast of St. Peter's Chains, provided they confess their sins with sincere sorrow, receive the Holy Communion, visit some church or altar dedicated to this holy Apostle, and pray with the ordinary intentions.

HYMNUS.

Si vis patronum quærere,
Si vis potentem vindicem,
Quid jam moraris? invoca
Apostolorum principem.

O sancte cœli Claviger!
Tu nos precando subleva;
Tu redde nobis pervia
Aulæ supernæ limina.

Ut ipse multis pœnitens
Culpam rigasti lacrymis,
Sic nostra tolli poscimus
Fletu perenni crimina.

O sancte cœli, &c.

Sicut fuisti ab Angelo
Tuis solutus vinculis,
Tu nos iniquis exue
Tot implicatos nexibus.

O sancte cœli, &c.

HYMN.

Wouldst thou an intercessor find,
A patron to thy Saviour's mind?
Then know He grants to thy desire
The prince of th' Apostolic quire.

O holy prince, to whom were given
The keys that ope the gates of Heaven;
O may thy love to us reveal
The glory which those gates conceal!

As thou didst cleanse one sinful stain
With showers of penitential rain,
So may our crimes be wash'd away
By tears renew'd from day to day.

O holy prince, &c.

As thou by sweet angelic hands
Wert loosen'd from thy prison-bands,
So may thy hands our souls release
From chains that mar our wish'd-for peace.

O holy prince, &c.

O firma petra Ecclesiæ,
Columna flecti nescia,
Da robur et constantiam,
Error ne fidem subruat.
O sancte cœli, &c.

Romam tuo qui sanguine
Olim sacrastis, protege;
In teque confidentibus
Præsta salutem sontibus.
O sancte cœli, &c.

Tu rem tuere publicam
Qui te colunt, fidelium,
Ne læsa sit contagiis,
Ne scissa sit discordiis.
O sancte cœli, &c.

Quos hostis antiquus dolos
Instruxit in nos, destrue;
Truces et iras comprime,
Ne clade nostra sæviat.
O sancte cœli, &c.

Contra furentis impetus
In morte vires suffice,
Ut et supremo vincere
Possimus in certamine.
O sancte cœli, &c.
Gloria Patri, &c.
O sancte cœli, &c.

Ant. Tu es pastor ovium,
princeps Apostolorum; tibi
traditæ sunt claves regni cœ-
lorum.

Ÿ. Tu es Petrus.

R̃. Et super hanc Petram
ædificabo Ecclesiam meam.

Oremus.

Apostolicis nos, Domine,
quæsumus, beati Petri Apos-
toli tui attolle prædiis, ut
quanto fragiliores sumus, tan-
to ejus intercessione validio-
ribus auxiliis foveamur; et

Rock of th' eternal Church secure,
Ground of the Truth and pillar sure,
Grant us true constancy to find
When sin corrupts or errors blind.
O holy prince, &c.

Rome was thy bloody battle-field;
Still with thy prayers, her fortunes shield;
From sin's oppressive thralldom free
The souls that strongly trust in thee.
O holy prince, &c.

Let not wild discord's frantic din
Intrude thy cherish'd fold within,
Lest foul infection taint thy flock,
Or feuds distract, or tempests shock.
O holy prince, &c.

The malice of the fiendish foe
Do thou, blest Advocate, lay low;
His arts divert, his ire assuage,
Lest on our souls he wreak his rage.
O holy prince, &c.

And when he casts his fiercest dart
In death's drear hour, do thou impart
Strength for the fight, that, cheer'd by
thee,
Our strife be lost in victory.
O holy prince, &c.
Glory be to the Father, &c.
O holy prince, &c.

Ant. Thou art the shepherd of
the sheep, prince of the Apostles;
to thee have been given the keys
of the kingdom of heaven.

Ÿ. Thou art Peter.

R̃. And upon this Rock I will
build my Church.

Let us pray.

O Lord, we beseech Thee to
raise us up by the apostolic suc-
cours of Thy blessed Apostle St.
Peter; that the greater our frailty,
the greater also may be the power
of the aid by which, through his

jugiter Apostolica defensione intercession, we are assisted; that
muniti nec succumbamus vi- so, being fortified continually by
tiis, nec opprimamur adversis; his apostolic defence, we may nei-
per Christum Dominum nos- ther yield to vices, nor be over-
trum. Amen. whelmed by adversities; through
Christ our Lord. Amen.

Pius VII. also granted, Jan. 23, 1806, an indulgence of one hundred days, to be gained, once on each day, by those who should recite the following hymn in honour of St. Paul; and a plenary indulgence, Jan. 25, Feast of the Conversion of St. Paul, and June 30, the Commemoration of St. Paul: the conditions are, confession, communion, a visit to a church or altar dedicated to this Apostle, and there praying for the Church and the Pope.

HYMNUS.

Pressi malorum pondere,
Adite Paulum supplices;
Qui certa largus desuper
Dabit salutis pignora.

O grata Cœlo victima,
Doctorque amorque gentium,
O Paule, nos te vindicem,
Nos te patronum poscimus.

Nam tu beato concitus
Divini amoris impetu,
Quos insecutor oderas,
Defensor inde amplecteris.
O grata, &c.

Non te procellæ et verbera,
Non vincula et ardor hostium,
Non dira mors deterruit,
Ne sancto adesces cœtui.
O grata, &c.

Amoris eia pristini
Ne sis, precamur, immemor,
Et nos supernæ languidos
In spem reducas gratiæ.
O grata, &c.

HYMN.

When loads of grief thy heart oppress,
To Paul thy suppliant vows address;
He showers profusely from above
Sure pledges of Christ's saving love.

O blessed victim, dear to Heaven,
Teacher to longing Gentiles given,
O Paul, loved friend, avenger strong,
Guide us our thorn-set path along.

For thou, thy soul devoutly smit
With fire at lamps celestial lit,
Dost in thy fond embrace enfold
Those whom thy rage pursued of old.
O blessed victim, &c.

Thee nor fierce storms, nor twisted
thongs,
Nor galling chains, nor hostile wrongs,
Nor death itself could turn astray
When following out thy heav'nward way.
O blessed victim, &c.

Thou lovedst us erst; then leave us not,
Be not thy ancient gifts forgot:
Our parch'd and languid souls once more
To hope of heav'nly grace restore.
O blessed victim, &c.

Te destruantur auspice,
 Sævæ inferorum machinæ,
 Et nostra templa publicis
 Petita votis insonent.

O grata, &c.

Te deprecante, floreat
 Ignara damni charitas,
 Quam nulla turbent jurgia,
 Nec ullus error sauciet.

O grata, &c.

Quæ terra cumque dabitur,
 Jungatur uno fœdere,
 Tuisque semper effluat
 Salubre nectar litteris.

O grata, &c.

Det velle nos quod imperat,
 Det posse summus Arbiter,
 Ne fluctuantis horride
 Caligo noctis obruat.

O grata, &c.

Gloria Patri, &c.

O grata, &c.

Ant. Vas electionis est mihi
 iste, ut portet Nomen Meum
 coram gentibus, et regibus, et
 filiis Israel.

Ÿ. Ora pro nobis, sancte
 Paule Apostole.

R̃. Ut digni efficiamur pro-
 missionibus Christi.

Oremus.

Omnipotens sempiterne
 Deus, qui beato Apostolo Tuo
 Paulo quid faceret, ut imple-
 retur Spiritu Sancto; divina
 miseratione præcepisti, ejus
 dirigentibus monitis, et suffra-
 gantibus meritis, concede, ut
 servientes tibi in timore et
 tremore, celestium donorum

No more let sin our souls beguile,
 Perish each deep Satanic wile;
 And let our temple-walls repeat
 Of myriad vows the echoes sweet.

O blessed victim, &c.

May charity, unversed in ill,
 Our land with fruits of increase fill;
 Sweet charity, by strifes unspoil'd,
 By taint of error undefiled.

O blessed victim, &c.

What lands thy zealous prayers shall
 gain
 May love unite with clasping chain,
 And thy recorded words diffuse
 Pure streams of health and freshening
 dews.

O blessed victim, &c.

May He that rules us grant us too
 To will His will, His ways pursue;
 Lest, ere we moor our fragile bark,
 Clouds gather, and the night grow dark.

O blessed victim, &c.

Glory be to the Father, &c.

O blessed victim, &c.

Ant. He is a vessel of election
 to me, to carry My Name before
 the Gentiles, and kings, and the
 children of Israel.

Ÿ. Pray for us, holy Apostle
 Paul.

R̃. That we may be made wor-
 thy of the promises of Christ.

Let us pray.

O almighty and eternal God,
 who of Thy divine compassion
 didst instruct Thy blessed Apostle
 St. Paul what to do, that he might
 be filled with Thy Holy Spirit;
 grant that, his precepts directing,
 and his merits availing us, we may
 serve Thee with fear and trem-
 bling, and be refreshed by the con-

consolatione recreemur ; per solation of heavenly gifts ; through Christum Dominum nostrum. Christ our Lord. Amen.
Amen.

SECT. 9. *Indulgences for the Festival of St. Francis of Paula.*

Clement XII., in his brief *Cælestium munerum*, Dec. 2, 1738, granted to all who should prepare themselves during the thirteen Fridays preceding the Feast of St. Francis of Paula, April 2, an indulgence of seven years and seven quarantines on each Friday, and a plenary indulgence on one of them, provided they confess their sins, receive the Holy Communion, and visit a church of the Order of Minims.¹ For places where there is no church of this Order, he allows, by another brief, March 20, 1739, the faithful to visit some altar where an image of the Saint is kept, or the parish church.

SECT. 10. *Indulgences attached to Devotions in honour of St. Aloysius of Gonzaga.*

To excite in young persons a devotion towards St. Aloysius of Gonzaga, Clement XII. granted, by two decrees, one Dec. 11, 1739, and the other, Jan. 7, 1740, a perpetual plenary indulgence for each of the six Sundays preceding the festival of this Saint, June 21, or at any other time of the year, provided that the six Sundays follow without interruption, that they confess their sins, receive the Holy Communion, and pray for the wants of the Church on each of the six Sundays, and that some pious exercises be performed in honour of the Saint (*Raccolta*, 1837, p. 450).

Although the Pope prescribes nothing in honour of

¹ A branch of the Franciscans ; so called out of humility, as desiring to be accounted least of all.

the Saint, it is advisable to say, on each of the Sundays, six "Pater's," "Ave's," and "Gloria Patri's," in memory of the six years he passed in the religious state, and also to meditate upon his virtues. These prayers may be said at home, but much better at the church, and particularly before an image or picture of St. Aloysius.

By a decision of Benedict XIII., Nov. 22, 1729, of Clement XII., Nov. 21, 1737, and of Benedict XIV., April 22, 1742, if the festival of this Saint be transferred by order of the Bishops, the plenary indulgence may be gained on that day by complying with the conditions.

Pius VII. granted, March 6, 1802, an indulgence of one hundred days to those who should devoutly and with a contrite heart say the following prayer, and at the end one "Pater" and "Ave."

Prayer to St. Aloysius Gonzaga.

O holy and angelical Aloysius, I, thy unworthy servant, particularly recommend to thee the purity both of my body and mind; I conjure thee, by thy angelical purity, to commend me to Jesus Christ, the Lamb without spot, and to His most Holy Mother, Virgin of virgins. Preserve me from all deadly sin; never permit me to be stained with any impurity; when thou shalt see me in temptation, or in danger of sinning, drive from me all impure thoughts and affections; and, awakening in me the remembrance of eternity, and of Jesus crucified, deeply imprint in my heart the fear of God. Inflammé me with divine love, that, by imitating thee upon earth, I may deserve to be associated with thee in the enjoyment of God in heaven. Amen.

"Pater," "Ave."

CHAPTER XII.

INDULGENCES ATTACHED TO MENTAL PRAYER, TEACHING
THE CHRISTIAN DOCTRINE, AND PRAYERS FOR THOSE
IN THEIR LAST AGONY AND FOR THE DEAD.

SECT. 1. *Indulgences for Mental Prayer.*

BENEDICT XIV., being desirous of exciting a spirit of prayer in the breasts of the faithful, granted, by a Bull, Dec. 16, 1746, an indulgence of seven years and seven quarantines, applicable to the souls in purgatory, to all who, publicly or privately, in church or elsewhere, should teach a number of people to meditate, or pray mentally, as well as to those who assist at such instructions, provided that, being truly sorry for their sins, they have received the Holy Communion on that day.

Also a plenary indulgence once a month, applicable to the souls in purgatory, to all who have followed this practice every day during that month : the conditions as usual.

A plenary indulgence also once a month, on the same conditions, to those who have prayed mentally every day for half an hour, or at least a quarter.

SECT. 2. *Indulgences for teaching the Christian Doctrine.*

Paul V., by a constitution, October 6, 1607, granted,

1. An indulgence of one hundred days to schoolmasters each time they teach or expound the Christian doctrine to their scholars during the week ; and if on Sundays and festivals they take them to the church, or other places where instructions are given, an indulgence of seven years.

2. An indulgence of one hundred days to fathers and

mothers, masters and mistresses, every time they teach this doctrine in their houses to their children or servants.

3. An indulgence of one hundred days to all who shall, during half an hour, study or teach the catechism.

4. To the faithful of all ages who habitually assist at the instructions given at the church or elsewhere, and who are accustomed to communicate on the festivals of the Blessed Virgin, an indulgence of three years on each of those festivals; and seven years if they devoutly receive the Holy Communion on that day.

Clement XII., by a brief, June 26, 1735, granted to the faithful an indulgence of seven years and seven quarantines each time they assist at catechism, or the explanation of the Christian doctrine; and the same to those who teach or explain it: confession and communion on that day are requisite.

He granted also to all who habitually assist at, or give explanations of, the Christian doctrine, a plenary indulgence on Christmas-Day, Easter Sunday, and on SS. Peter and Paul: the conditions as usual.

SECT. 3. *Indulgences for those who pray for the Dying.*

Pius VII., moved by paternal affection for all his Christian children, and anxious to assist those who sustain the last combat of this life, and are surrounded by such imminent perils, invites all to pray for them in this terrible moment. To induce them to this act of piety, he granted by a decree, April 18, 1809, an indulgence of three hundred days each time they pray with contrition for the departing faithful, and recite with devotion three "Pater's," in memory of the Passion and Agony of Jesus Christ, and three "Ave Maria's"

in memory of the sufferings of the Queen of Martyrs during the agony of her adorable Son on the Cross.

To those who have performed this devotion at least once a day for a month, a plenary indulgence on any day they please : the conditions as usual.

These indulgences are perpetual, and applicable to the souls of the departed.

SECT. 4. *Indulgences for the Office of the Dead, for the Gradual Psalms, and Penitential Psalms.*

Pius V. granted, by a Bull, July 9, 1568, an indulgence of one hundred days to those who should recite the Office of the Dead on the days when it is prescribed by the rubrics in the Roman Breviary ; fifty days for the same office when recited at any other time ; fifty days for the Gradual Psalms, and for the seven penitential Psalms, when the Breviary prescribes them, and forty days for those who say them out of devotion.

The Gradual Psalms, so called because composed for the return from the Babylonian captivity to Jerusalem, or because they were sung whilst ascending the steps of Solomon's Temple, are fifteen in number, from the hundred and nineteenth Psalm to the hundred and thirty-third inclusively.

SECT. 5. *Indulgence attached to a Prayer for the Dead.*

As it is wholesome to think of the dead, and pray for them, in order to hasten their entrance into the mansions of eternal bliss, Pius VII. granted, by a universal and perpetual brief, February 7, 1817, an indulgence of three hundred days, applicable to the souls in purgatory, to all the faithful who with contrite hearts should devoutly meditate on the Passion of our Lord, and say five times "Pater noster" and "Ave Maria" for

the dead, with the following versicle: "*Te ergo quæsumus Tuis famulis subveni, quos pretioso sanguine redemisti;*" "We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious Blood;" and "Eternal rest," &c. By the same brief he grants a plenary indulgence, once a month, applicable to the souls in purgatory, to those who perform this exercise daily: the conditions as usual.

SECT. 6. *Indulgence for the "De profundis."*

He who, at the sound of the bell at one o'clock in the morning, shall say, kneeling, the "De profundis" for the souls in purgatory, and the versicle, "Requiem," "Eternal rest," &c.; and he who does not know the "De profundis," but says the "Pater" and "Ave" with the "Requiem," &c., gains each time an indulgence of one hundred days; if he performs this devotion every day for a year, he may gain a plenary indulgence on any day he pleases by confessing, communicating, &c.

In places where it is not the custom to ring the bell for the dead every night, these indulgences may be gained by saying the "De profundis" early in the night; they who do not know the "De profundis," may say the "Our Father," and "Hail Mary," and "Eternal rest," &c. (Declaration of Clement XII., December 12, 1736, and of Pius VI., March 18, 1781.)

SECT. 7. *Indulgences for those who pray that Christians may be preserved from Sudden Death.*

Observing that sudden deaths frequently happened, Pius VII., by a decree, March 28, 1816, granted an indulgence of one hundred days each time to all the faithful who, with sincere sorrow for their sins, should beg

of God to preserve us all from this misfortune, and who should recite a series of prayers selected by Cardinal Tomasi. These prayers are here given from the *Raccolta*.

The same Pontiff grants, also, to those who shall have recited these prayers for a year, a plenary indulgence on the feasts of the Invention and of the Exaltation of the Cross, Holy Thursday, and Good Friday, provided that, having confessed and communicated, they pray with the accustomed intentions in some church where the Blessed Sacrament is preserved. On Good Friday, the confession and communion of the preceding day will suffice.

Orationes.

Exaudi nos, Deus salutaris noster, et ne dies nostros ante finiri jubeas, quam peccata dimittas; et quia in inferno superflua poenitentia est, et nullum spatium corrigendi; hinc te supplices rogamus et petimus, ut ubi das spatium supplicandi, jubeas et peccata dimitti; per Christum Dominum nostrum.

Averte, Domine, quæsumus, a fidelibus Tuis cunctos miseratus errores, sævientium morborum repentinam depelle perniciem, ut quos merito flagellas devios, foveas Tua miseratione correctos; per Christum Dominum nostrum.

Ant. Anima, cessa jam peccare; cogita de subitanea transpositione ad æterna tormenta. Ibi enim non suscipitur poenitentia, nec lucrificiunt la-

Prayers.

Hear us, O God of our salvation, and suffer not our days to end before Thou hast forgiven our sins; and because in hell penance avails not, and there is no place for correction, we pray and beseech Thee, that now, when Thou givest us time for supplication, Thou wouldest also forgive us our sins; through Christ our Lord.

Have pity, O Lord, we beseech Thee, and turn aside from Thy faithful all sin and error, all sudden destruction of cruel diseases, that so Thou mayest of Thy mercy correct and cherish all those whose wanderings Thou chastisest; through Christ our Lord.

Ant. O my soul, cease thou to sin; meditate on the suddenness of the removal to eternal torments; for there penance avails not, neither do tears profit; while there is

crymæ. Dum tempus adest, time, be thou converted, and cry,
convertere; clama, dicens: saying: O my God, have mercy
Deus meus, miserere mei. upon me.

Ant. Media vita in morte sumus; quem quæsumus adju- *Ant.* In the midst of life we are
torem, nisi te, Domine, qui in death; what helper shall we seek,
pro peccatis nostris irascaris? but Thee, O Lord, who by our sins
Sanctus Deus, Sanctus fortis, art displeased? Holy God, Holy
Sanctus misericors, Salvator, Strong, Holy Merciful, O Saviour,
amaræ morti ne tradas nos. deliver us not over to the bitterness
of death.

Ÿ. Ne subito præoccupati Ÿ. Lest we be suddenly over-
die mortis, quæramus spatium taken by the day of our death, and
pœnitentiæ, et invenire non seek space for repentance, and find
possimus. it not.

R̃. Attende, Domine, et R̃. Hear, O Lord, and have
miserere, quia peccavimus mercy, for we have sinned against
Tibi. Thee.

Orationes.

Populum tuum, quæsumus, omnipotens Deus, ab ira Tua ad Te confugientem paterna recipe pietate; ut qui iræ Tuæ majestatis flagella in repentina morte formidant, de Tua mereantur venia gratulari; per Christum Dominum nostrum.

Ecclesiæ tuæ, quæsumus, omnipotens Deus, placatus intende conventum, et misericordia Tua nos potius quam ira præveniat; quia, si iniquitates nostras observare volueris, nulla poterit creatura subsistere; sed admirabili pietate, qua nos fecisti, ignosce peccantibus, ut opera manuum Tuarum repentina morte non facias interire; per Christum Dominum nostrum.

Prayers.

O Almighty God, receive, we beseech Thee, of Thy fatherly pity those who fly to Thee from Thy wrath; that they, who fear the scourges of Thy Majesty in a sudden death, may deserve to be made joyful by Thy indulgence; through Christ our Lord.

O Almighty God, hear, we beseech Thee, the assembly of Thy Church, and be propitious; and may Thy pity rather than Thy anger prevent us; because if Thou wouldest observe our iniquities, no creature can stand before Thee; but of Thy admirable pity, whereby Thou hast made us, forgive us our sins, and cause not the works of Thy hands to perish by sudden death; through Christ our Lord.

Exaudi, Domine, preces nostras, et ne velis cum servis tuis adire iudicium ; quia sicut in nobis nulla justitia reperitur, de qua præsumere valeamus, ita Te fontem pietatis agnoscimus, a quo et a peccatis nostris ablui, et a necessitatibus ac repentina morte liberari confidimus ; per Christum Dominum nostrum.

O Lord, hear our prayers, and enter not into judgment with Thy servants ; for as no justice is found in us, wherein we may presume, so do we acknowledge Thee, the fountain of pity, by whom we trust both to be washed from our sins, and to be freed from necessities and sudden death ; through Christ our Lord.

Deus, sub cujus oculis omne cor trepidat et omnes conscientie pavesunt, misericordiam Tuam effunde supplicibus, ut qui de meritorum qualitate diffidimus, non iudicium Tuum in repentina morte nostra, sed indulgentiam Tuam sentiamus ; per Christum Dominum nostrum.

O God, beneath whose eyes every heart trembles, and all consciences are filled with dread, pour forth Thy pity on us Thy suppliants, that we, who distrust our own merits, may never know Thy judgment in sudden death, but may feel the benefits of Thy indulgence ; through Christ our Lord.

CHAPTER XIII.

INDULGENCES PECULIAR TO ECCLESIASTICS.

ECCLESIASTICS may gain all the indulgences granted to the laity by performing the good works required.

Gregory XIII. granted an indulgence of fifty years to all priests, secular and regular, who, before celebrating Mass according to the Roman rite, should say devoutly the prayer, “Ego volo missam celebrare,” &c.

Priests who celebrate according to the Ambrosian, or Mozarabic, or Greek rite, cannot gain this indulgence.

Those who are bound to say the Divine Office, or the Office of the Blessed Virgin, and who shall say at the end the prayer of St. Bonaventure, “Sacro-

sanctæ," &c., with a "Pater" and "Ave," will obtain, by concession of Leo X., the remission of all the faults committed through human frailty in the recitation of the Office. It ought to be said devoutly; and the *Raccolta*, p. 497, states that it ought to be said kneeling: it is certainly the more secure way.

With respect to the validity of this indulgence, the question is, whether it is a dispensation of the law of the Church relating to the faults committed through human frailty against this law in reciting the Office, in which case their remission is obtained by devoutly reciting this prayer; or whether it regards the punishment due to these faults in the sight of God, in which case a contrition capable of effacing them is requisite in order to gain the indulgence.

By a rescript of September 23, 1802, Pius VII. granted one year's indulgence, applicable to the souls in purgatory, to all priests of the Catholic world, seculars as well as regulars, each time they recite the following prayer in honour of St. Joseph:

Oratio.

Virginum custos et pater, sancte Joseph, cujus fideli custodiæ ipsa innocentia Christus Jesus, et Virgo virginum Maria commissa fuit; te per hoc utrumque charissimum pignus Jesum et Mariam obsecro et obtestor, ut me ab omni immunditia præservatum, mente incontaminata, puro corde et casto corpore Jesu et Mariæ semper facias castissime famulari. Amen.

Prayer.

O holy Joseph, guardian and parent of virgins, to whose faithful keeping our Lord Jesus, who was innocence itself, and Blessed Mary, Virgin of virgins, were committed; I beseech and entreat thee, by this double and most sweet pledge, Jesus and Mary, to preserve me from all uncleanness, and with a mind pure from stain, a clean heart and chaste body, to make me in all holiness, now and for ever, the devout servant of Jesus and Mary. Amen.

Pius VII. granted the same indulgence to all priests who say the following antiphon and prayer before Mass, to honour St. Joseph, and implore his assistance.

Ant. O felicem virum beatum Joseph, cui datum est Deum quem multi reges voluerunt videre et non viderunt, audire et non audierunt, non solum videre et audire, sed portare, deosculari, vestire, et custodire.

Ÿ. Ora pro nobis, beate Joseph.

Rz. Ut digni efficiamur promissionibus Christi.

Oremus.

Deus, qui dedisti nobis regale sacerdotium, præsta, quaesumus, ut sicut beatus Joseph unigenitum Filium Tuum, natum ex Maria Virgine, suis manibus reverenter tractare meruit et portare; ita nos facias cum cordis munditia et operis innocentia Tuis sanctis altaribus deservire, ut sacrosanctum Filii tui corpus et sanguinem hodie digne sumamus, et in futuro sæculo præmium habere mereatur æternum; per Christum Dominum nostrum. Amen.

Ant. O blessed Joseph, happy spouse, to whom it was given, not only to see and hear, but to carry, embrace, clothe, and tend our Lord God, whom many kings desired to see, yet saw not; to hear, yet heard not.

Ÿ. Pray for us, O blessed Joseph.

Rz. That we may be made worthy of the promises of Christ.

Let us pray.

O God, who hast given us a royal priesthood, grant, we beseech Thee, that like as blessed Joseph deserved reverently to handle and to bear Thy only-begotten Son, born of the Virgin Mary; so we may, with cleanness of heart and innocency of deed, serve at Thy holy altars: worthily receive this day the most holy Body and Blood of Thy Son, and in the world to come be partakers of an eternal reward; through Christ our Lord. Amen.

CHAPTER XIV.

INDULGENCES PECULIAR TO RELIGIOUS.

THE same remark applies to monks and nuns as to ecclesiastics; that they are not excluded from any one

of the indulgences granted to the laity, when they are capable of complying with the conditions.

Paul V. having recalled, by his brief *Romanus Pontifex*, May 23, 1606, the privileges granted to all orders, mendicant and monastic, granted, or allowed them to retain, the following indulgences :

1. A plenary indulgence on the day they take the habit, provided they have confessed their sins with contrition, and received the Holy Communion.

2. The same indulgence, on the same conditions, on the day of their profession, after a full year's noviciate.

3. The same indulgence to all religious living in their monastery, who, having confessed their sins, shall, on the principal festival of their order, receive the Holy Communion or celebrate Mass, and pray for concord amongst Christian princes, for the extirpation of heresies, for the preservation of the Sovereign Pontiff, and for the exaltation of our Holy Mother the Church.

4. The same indulgence at the hour of death for all religious who shall confess and communicate, or, if incapable, shall be sincerely sorry for their sins, and pronounce the Holy Name of Jesus at least in their hearts, when they cannot with their lips.

5. To religious of both sexes who shall, on the days marked in the Roman Missal for the stations, visit their respective churches, and there pray according to the intentions of His Holiness, the same indulgences as if they had really visited the proper churches in Rome.

6. A plenary indulgence to religious on the day they celebrate their first Mass, and also to the religious who assist at it, provided that, having confessed their sins, they receive the Holy Communion.

Perhaps on this grant is founded the common error, that to any priest's first Mass a plenary indulgence

is attached, both for the celebrant and for those who assist thereat; but this favour has been granted to those only who have made a solemn religious profession in any order whatsoever.

7. A plenary indulgence to all monks and nuns who, with the permission of their Superiors, spend ten days in the exercises of a spiritual retreat, make a general confession, or a review of the past, or an ordinary confession, and receive the Holy Communion.

Alexander VII. granted to Friars Minor of the Strict Observance, by a rescript, June 11, 1659, the power of gaining the same indulgence for making a retreat of eight days only.

8. Moreover, religious may gain several partial indulgences: 1. Sixty years and sixty quarantines, if, having been faithful to the practice of mental prayer for half an hour a day during a month, they confess and communicate the last Sunday of the same month. 2. Five years and five quarantines each time they recite five "Pater noster's" and five "Ave Maria's" before the altar of their church. 3. The same indulgence, if, whilst travelling with leave of their Superior, they say the same before any altar. 4. Three years and three quarantines when, with deep sorrow, they confess their faults in chapter, and make a spiritual conference.

9. Those who are sent to infidel or heretical countries to preach the Gospel or teach Christian doctrine, may gain a plenary indulgence on the day of their departure, and another on the day of their arrival at their destination, provided that, having confessed their sins, they receive the Holy Communion, or say Mass.

10. If a Superior judge proper to order the Devotion of the Forty Hours during his general visitations, that they may be attended with success, all monks or nuns

who assist at this devotion for the space of two hours, although at different intervals, pray for peace amongst Christian princes, for the extirpation of heresies, the preservation of His Holiness, the exaltation of the Church, and the maintenance of regular discipline, and shall confess and communicate, or, if priests, say Mass, may gain a plenary indulgence.

11. This brief of Paul V. declares, sec. 18, that all the indulgences here mentioned are equally, inasmuch as they are applicable to them, granted to nuns, subject to the ordinary or exempt, who have made the three solemn vows in an approved order, and live in a perpetual enclosure.

12. Leo X. granted to the provincials of the order of Minors, and Gregory XIII. to the visitors of the Jesuits, the power of causing a plenary indulgence to be gained, when the visitation of the community is terminated, by all who compose the community. The visitors or Superiors of other orders have the same power, in virtue of divers concessions made by different Pontiffs. (*Ferraris*, art. 2, no. 27 et 28, et art. 4, no. 11.)

13. Paul V. declared that infirm religious might gain these indulgences in bed, if unable to go to the church, provided they performed the work of piety prescribed by their confessor.

Such are the indulgences granted generally to the religious of all orders, and to all nuns who have made the three solemn vows, and live in a perpetual enclosure, whether subject to ordinaries or attached to regulars. Many other indulgences, plenary and partial, are peculiar to certain orders and certain monasteries: of these we shall not speak, because depending on particular concessions, they cannot enter into this treatise.

PART III.

CONFRATERNITIES AND SODALITIES.

THIS subject we shall discuss in two chapters: on Confraternities in general, and on Confraternities in particular.

CHAPTER I.

CONFRATERNITIES IN GENERAL.

IN the consideration of Confraternities in general, we may examine their name and origin; the rules laid down for their establishment; in what relation they stand to Bishops, in what to priests, and in what to the civil authority.

ARTICLE I.

THE NAME AND ORIGIN OF CONFRATERNITIES.

The word "confraternity" signifies the union of several persons who engage to live together, or to assist one another temporally and spiritually. These persons are ordinarily called brothers and sisters.

The word "congregation" has almost the same meaning; and frequently Popes make no distinction in the favours they grant to confraternities, congregations, or associations.

The origin of confraternities, generally understood, may be traced to Numa Pompilius, who is said to have established associations for the trades, and required each

to sacrifice to the tutelar deity he had assigned him. In the infancy of Christianity, the faithful lived in so great a reciprocal charity, that they "*had but one heart and one soul*" (Acts iv. 32), and formed one spiritual confraternity.

In the history of the first ages we find no mention of the establishment of special confraternities as at present. The first we discover is that of *Confalon*, established in Rome under Clement IV., in 1267. Its end was the redemption of Christian captives from the Saracens; it had a standard called *Confalone*, from which the confraternity derived its name. Upon this standard was a figure of the Blessed Virgin, under whose protection the confraternity placed itself. The brothers bound themselves to confess and communicate at least three times a year. Clement IV. granted them an indulgence of one hundred days each time.¹

In process of time, other associations of pious persons were established; some proposed to themselves to assist one another reciprocally in the performance of penances and the practice of virtue; others to assist the souls in purgatory by indulgences, prayers, alms, and other good works; others to assist the poor, to comfort the afflicted, to visit the sick, bury the dead, &c.; others to honour a particular mystery, to excite and practise devotion to the Blessed Virgin, the Angels, and Saints.

The Roman Pontiffs, thinking it their duty to encourage these pious associations, granted them special favours and privileges, and particularly indulgences.

¹ Fleury, lib. lxxxiii. near the end; Dictionn. de Trevoux, at the word '*Confalon*;' a Bull of Sixtus V., March 21, 1586, "*Cum benigna mater*;" and many other constitutions in the *Bullarium Romanum*, mention the *Confalon*.

ARTICLE II.

RULES TO BE OBSERVED IN ESTABLISHING CONFRATERNITIES.

In imitation of the first confraternities duly approved, a crowd of others arose in different parts of the Christian world, whose erection was not wholly according to rule, and consequently whose privileges were but doubtful.

To remedy these evils, and to prevent those which might follow, Clement VIII. regulated in detail, in the constitution *Quæcumque*, Dec. 7, 1604, every thing relative to the establishment of confraternities, and to the privileges granted to them by the Holy See.

He first states at full length the numerous abuses which had crept in, and then lays down the following rules :

1. Notwithstanding all concessions made by his predecessors or by himself, he wills that the superiors of orders and religious institutes should not establish more than one confraternity or congregation in their own churches, or in any other church ; and that for this they should have the authority of the ordinary, given in writing, and mentioning the exercises of piety, or the acts of charity, which the brothers propose to themselves.

2. That archconfraternities, or general congregations, shall not join to themselves more than one confraternity, or congregation, in each town or village which has been erected by apostolical authority, or by authority of the ordinary, and which is not already united to any other archconfraternity, or congregation, order, or religious institute.

3. That this confraternity or congregation, so esta-

blished, and associated, shall enjoy those favours, privileges, and indulgences only, which have been specially granted to the archconfraternity which associates it to itself; and not those favours, &c. which the archconfraternity may itself have obtained by extension or communication.

4. That the statutes existing for archconfraternities and general congregation cannot be put in execution by particular or special confraternities, except with the consent of the diocesan, who shall first examine them, and approve or modify them, according to his own prudence, with respect to the locality; and who will always remain the master of them, and retain the power of revising and remodifying them, if he judge it expedient.

5. The indulgences peculiar to each congregation ought to be sanctioned as authentic by the Bishop, and cannot be published without his permission. In the case of a new confraternity, not known in the Church, or of a special grant of indulgences to a confraternity already existing, the Bishop may require the letters to be shewn, examine them, and then give an express permission to publish the indulgences therein contained.

But in the case of a confraternity which is well known, as soon as the Bishop consents to its establishment in his church or diocese, he thereby allows the indulgences attached to the archconfraternity, and communicated by a lawful affiliation to this particular confraternity, to be announced to the brothers. The authenticity of these indulgences being public, a new promulgation of them is not requisite.

6. That religious orders and institutes, archconfraternities and congregations, who join to themselves other congregations, shall follow exactly the formula of association approved of by the same Pontiff, and shall

not otherwise communicate the favours and privileges they enjoy.

Paul V., by his constitution *Quæ salubriter*, Dec. 23, 1610, confirming this rule of Clement VIII., prescribed, under pain of nullity, the observance of the approved formula.

7. That all confraternities and congregations of the same kind, that is, which have been lawfully aggregated to some religious institute, archconfraternity, or general congregation, can, each in particular, participate in the indulgences and special privileges of the principal institution; so that the directors of these associations have of themselves the power to announce these favours to the people, after their authenticity has been recognised by the ordinary, and his permission obtained to publish them in his diocese.

8. The money given by way of alms ought to be transmitted to the directors of the confraternities. They cannot be received but according to the form prescribed in each place by the Bishop, nor employed for any other purpose but to repair or ornament the churches of the orders or institutes who make the aggregation, or of the aggregated confraternities, or in other pious uses, in such manner that it may be evident to all, that the association is actuated by no interested motive, but solely by motives of piety and charity.

It is forbidden to place in churches, or oratories, plates or boxes to receive the offerings of the faithful, in the name of confraternities.

9. No priest, secular or regular, can hear the confessions of the members of confraternities, in virtue of certain privileges they sometimes pretend to, unless approved of by the Pope, the vicar of his Holiness for the town, and, in other places, by the ordinary.

10. The same Pope ordained, by the said constitution, that all confraternities and congregations, on whatever title they existed, should procure fresh letters of association to the religious orders and institutes, arch-confraternities, or congregations, to which they belonged, according to the form approved of by him; and that within a year, if in Europe, and within two years, if out of Europe, under pain of withdrawing all the favours, privileges, and indulgences they had heretofore enjoyed.

11. That letters of association are to be given without any remuneration, although offered spontaneously.

12. That if the Superiors or Directors of confraternities transgressed any one of these rules, the associations made by them would be null, the privileges useless, and they themselves would incur the severest canonical penalties.

Such, in substance, is the Bull of Clement VIII. It is now in full vigour, and serves as a rule in every case where the Pope has not granted an exemption by special indult. Even Bishops, who have obtained the faculty of establishing confraternities in the churches or chapels of their dioceses, ought to follow its directions; for the delegation they receive always supposes the common order of things, unless it contains a formal exception to the established rules. They ought therefore to have a formula for each of the confraternities confided to them, and to have it drawn up authentically when they permit a confraternity to be established, in order that this document may be preserved in the archives of the parish, as the title of the said confraternity. In the formula express mention should be made of the apostolic indult on which is founded the right of making such grant.

Almost all confraternities having been confided to religious orders, the Superiors grant to particular churches, according to the rules given by Clement VIII., the permission to establish associations, and communicate to them the privileges they themselves enjoy. Thus, the fact of having been established is not sufficient of itself to enable the brothers to gain the indulgences; it is also requisite that the aggregation should be made according to the prescribed form, which may be found in Ferraris (*Confrat.* art. 1, nos. 17 et 18).

Bishops have the power, without delegation, of erecting confraternities in their dioceses; but these confraternities cannot partake of the indulgences of the archconfraternities, until they receive the diploma of their aggregation. If, on the contrary, Bishops establish these confraternities by special delegation from the Pope, nothing more is required to give the brothers a title to all the indulgences. Such was the answer given by Rome to M. de la Myre, Bishop of Mans.

According to section 3 of the Bull before mentioned, there can be no more than one confraternity of the same kind in one place; consequently, two churches in the same town cannot have the confraternity of the Rosary or of the Scapular. Benedict XIV. relates, in vol. vi. p. 129 of his works, that an animated discussion arose at Lisbon between the Dominicans and the parish-priest of the Conception, on account of a Confraternity of the Rosary which the priest had obtained for his church, in 1715. Doubting the validity of this confraternity on account of the regulations of Clement VIII., the priest wished to have it confirmed by special favour of the Pope. The Congregation of Indulgences, after weighing the reasons of the Dominicans, decided that this last

confraternity should be suppressed, notwithstanding all the allegations of the other party.

The Congregation of Rites had decided the same thing, in July 17, 1640, in similar disputes at Forli and at Novare, between the Franciscans of Strict Observance and the Minors, concerning the Confraternity of the Conception and that of the Rosary. (Ferraris, *Confrat.* art. 1, no. 34.)

To establish two confraternities of the same kind in two different churches, it is necessary that there should be at least a distance of three miles between the two. This is contained in the formula of erection approved of by Clement VIII., and has been supposed by several Popes in their briefs and decrees. (Ferraris, *ibidem*, no. 17.)

Exceptions to the general rule :

1. Confraternities of the Blessed Sacrament, which, according to a declaration of the Congregation of Indulgences, February 7, 1607, approved by Paul V., may be established in all parochial churches, although near each other, and although other confraternities are already established in them. The Congregation of Bishops decided in the same manner, February 3, 1610. (Ferraris, art. 1, no. 29.)

2. The Confraternity of the Christian Doctrine, which, according to a decision of the Congregation of Indulgences, February 3, 1610, may be erected in all parochial churches. Innocent XI. strongly recommended, in his encyclical letter to the Bishops, June 16, 1686, that this confraternity should be established in as many places as possible. (No. 30.)

3. All confraternities, lawfully established before the Bull *Quæcumque*. For Clement VIII. says, that all

these may be confirmed ; and the Congregation of Indulgences decided to the same effect, September 27, 1607. (No. 31.)

4. The existence of one confraternity in a church does not hinder the establishment of another under a different title, and much less that of another wholly different : thus, in the same church may exist confraternities of the Rosary, the Scapular, the Sacred Heart, &c.

ARTICLE III.

CONFRATERNITIES IN RELATION TO BISHOPS.

It is certain that in the erection of confraternities, in their statutes, in the use of their privileges and favours, they are entirely subject to the jurisdiction of the ordinary : good order renders it necessary, and Clement VIII. expressly declares it.

There may possibly be some difficulty in countries where there are many congregations of lay persons, of penitents of different colours, of associations for burying the dead, &c. But whatever be the nature of these congregations, Bishops have, by their jurisdiction and the canon law, the following rights :

1. To visit them, even those established in the churches of regulars, who are, or pretend to be, exempt ; and to examine their mode of government, their manner of acting, and the manner of discharging their duties. (Congregation of Bishops and Regulars, in 1581 and 1582.)

2. They can always require and oblige the administrators of the goods belonging to these confraternities to shew their books and accounts, at the Bishop's residence, if they live in the same town (Congregation of the Council, August 8, 1693), or to his delegate, if at a distance from the Bishop.

3. They have the right of requiring all confraternities who have particular banners to assist at the ordinary processions, unless they have a special exemption. But in France this exemption would not be admitted.

4. They can always in person, or by delegate, assist at the meetings of the congregations, and at the elections of their officers ; even when held in the churches or oratories of regulars ; but they never vote.

5. They have the power of forbidding the chaplains of confraternities, as well as the almoners of all communities, to say Mass on Sundays and festivals, before the hour fixed for the parochial Mass, or during it.

6. Although the Bishop has the right of watching over the administration of the property belonging to confraternities, yet he has not the power of taking the administration upon himself. (Decision of the Congregation of Bishops and Regulars, November 14, 1603.)

7. He has not the power, of his own authority, to unite two confraternities into one : the Congregation of Rites declared null, January 24, 1615, a union of the confraternities of the Holy Name of God and of the Blessed Sacrament, made in the church of Narui, by order of the Vicar-General and of the Bishop during their visitation.

8. Confraternities cannot be prevented from assisting at burials, when the rights of the parish-priest are not thereby infringed. The Brothers of the Society of Death have the right to walk at funerals with their heads covered. But it is doubtful whether this decision of the Congregation of Bishops and Regulars would be admitted in France.

9. Confraternities, legally established, do not require the special authorisation of the Bishop to assemble and

deliberate ; the Bishop has only the power of being present personally, or by his delegate.

Numerous citations on this point may be found in Ferraris (*Confrat.* art. 2).

This author gives a multitude of decisions of the Congregation of Indulgences, of the Congregation of Rites, of the Council of Trent, and of the Congregation of Bishops and Regulars. But many of these decisions are now inapplicable.

ARTICLE IV.

CONFRATERNITIES IN RELATION TO PARISH-PRIESTS.

In former times, there were many long and grievous disputes between the parish-priests and the chaplains of confraternities, who pleaded in their favour privileges opposed to the rights of the priests. To remove the cause of these bickerings, the Congregation of Bishops and Regulars expressly declared, November 23, 1691, that the particular privileges of archconfraternities were not communicated to the congregations which were joined to them, but only their indulgences, and other spiritual graces. Whence it follows, that the chaplains of confraternities, and the directors of congregations, can perform in their chapels or oratories no one of the functions which are considered parochial, nor can they have exposition of the Blessed Sacrament or processions, other than those mentioned in their statutes, without the express permission of the Bishop ; but they may bless candles on the Purification for the brotherhood and the sisterhood. (Decision of the Congregation of Rites, December 10, 1703.)

The parish-priest ought to be invited to the meetings for the installation or deposition of priors, or

officers of the confraternities, or the auditing of the accounts; and in these cases the precedence should always be given him. Except in these cases, he has no right to be present at meetings, and much less to preside; or to intrude himself into the administration of the temporalities. (*Congreg. Concil. Trident.* March 15, 1728.)

Many other observations might be made on the respective rights of parish-priests and chaplains of confraternities; but we shall omit them, to avoid prolixity. Ferraris may be consulted (*Confrat.* art. 2), and Benedict XIV. with still greater advantage. (*Instit. Eccles.* 105.)

CHAPTER II.

CONFRATERNITIES IN PARTICULAR.

THE number of confraternities which have existed, and still do exist, in the different portions of the Catholic Church, is very considerable. Each confraternity having its rules, statutes, and privileges, it is difficult to know exactly what concerns each one in particular, except from the authentic documents which constitute its canonical existence.

To instruct in a proper manner the members of these pious associations, and those persons who desire to join them, it is necessary to inform them precisely of the advantages attached to them, and the conditions on which they may be gained; but it is likewise necessary to guard against giving them or allowing them to remain in erroneous and superstitious ideas, which are unworthy of religion, and compromise its interests.

In order to this, priests, and other directors of confraternities, ought not blindly to trust the pamphlets

which are distributed without approbation or guarantee: let them, therefore, convince themselves that they contain nothing but what is strictly true, before recommending or authorising their use.

It is not our intention here to give a detailed account of all the confraternities which have existed, and which are still in existence; but of those only which are more common, such as the confraternities of the Rosary, the Scapular, the Blessed Sacrament, the Sacred Heart, the Holy Hour, Our Lady Auxiliatrix of Munich, Our Lady Auxiliatrix of Namur, Our Lady Auxiliatrix of Mans, the Archconfraternity of the Sacred Heart of Mary: we shall then treat of the Catechisms of St. Sulpice, the Association of the Propagation of the Faith, and of some other less known associations; and, finally, of the Congregations of the Blessed Virgin.

ARTICLE I.

CONFRATERNITY OF THE ROSARY.

The practice of reciting the Rosary in honour of the Blessed Virgin may be traced as far back as St. Dominic, as we have before remarked.

Sixtus IV., by his constitution *Ea quæ*, May 9, 1479, yielding to the solicitations of the Duke and Duchess of Bretagne, granted an indulgence of five years and five quarantines, on each bead of the Rosary, to those who should recite in one day the whole Rosary, which he calls the Psalter of the Blessed Virgin.

Leo X., in his Bull *Pastoris æterni*, Oct. 6, 1520, supposes that the confraternity had been already a long time in existence; that it had been specially confided to the Dominicans; that, having been almost entirely forgotten, it was re-established at Cologne in 1475, when

the city and diocese wished to invoke, in a special manner, the assistance of Our Lady during some disastrous wars against that city; that the members of this pious association engaged themselves to say thrice a week the Rosary or Psalter of the Blessed Virgin, for the cessation of the evils under which it laboured, and with which it was threatened; that the Bishop of Forli, Apostolic Nuncio, propagated it in Germany; and that his predecessors, Sixtus IV. and Innocent VIII., had extended it, and enriched it with many spiritual graces. He himself confirms what had been done before him, and grants to the Brothers of the Rosary, who, having confessed, or at least being truly repentant, and firmly resolved to confess, and who habitually say the Rosary thrice a week, an indulgence each time of ten years and ten quarantines.

Clement VII. increased these favours by a constitution of May 8, 1534; considering that, to the great majority of the faithful, it was difficult to recite the whole of the Rosary in one day, as heretofore necessary, he allows each of the three parts of the Rosary to be said on three different days of the same week; and the five years and five quarantines of indulgence, granted by Sixtus IV. for the recitation of the whole, he extended to each of the three parts.

Pius V. decided, June 28, 1569, that the General of the Dominicans, and those who were delegated by him, were the only persons who could establish confraternities of the Rosary in any place whatsoever.

Don Juan of Austria having gained a splendid victory over the Turks in the Gulf of Lepanto, on Sunday, Oct. 7, 1571, the holy Pope Pius V., to perpetuate the remembrance of it, instituted a solemn festival in honour of the Blessed Virgin, under the title of Our Lady of

Victory, and inserted in her Litany the words : " Help of Christians, pray for us." Two years after, April 1, 1573, Gregory XIII., by his constitution *Monet Apostolus*, changed this title into that of the Rosary, and approved of a proper office for this festival, to be celebrated, on the first Sunday of October, in all churches where there is an altar dedicated to Our Lady of the Rosary.

Sixtus V., in his Bull *Dum ineffabilia*, Jan. 30, 1586, confirmed all that his predecessors had done ; renewed the indulgences granted by them to the Confraternity of the Rosary ; and permitted those who were unable to visit the chapel or altar of this confraternity, to gain the indulgences here enumerated.

Indulgences granted to the Members of the Confraternity of the Rosary.

1. A plenary indulgence, the day of their entrance into the confraternity, on condition that, having truly confessed their sins, they receive the Holy Communion on that day in the church or chapel of the confraternity ; and that they recite at least the third of the Rosary, and pray for the peace of the Church. (Pius V., Brief, *Consueverunt*, Sept. 17, 1569, sect. 6.)

2. Those of the brothers who, being truly sorry for their sins, have confessed them, and received the Holy Communion, shall visit the altar of the Rosary, may gain a plenary indulgence on the following days : the third Sunday of April, Easter, Ascension-Day, Pentecost, Trinity-Sunday, Corpus Christi, Christmas, the Festival of the Patron of the Church, the Sunday within the octave of the Assumption, Good Friday, and the Sunday within the Octave of the Nativity of the Blessed Virgin.

3. A plenary indulgence on the first Sunday of each

month to all the brothers who, having confessed, shall receive the Holy Communion in a church or chapel of the confraternity ; or who, having confessed and communicated in any chapel, shall visit the chapel of the Rosary, or assist at the procession, when a procession of the Rosary takes place, and shall pray as is customary.

4. A plenary indulgence on all the feasts of the Blessed Virgin, and on all the days on which is celebrated one of the mysteries of the Rosary, for the brothers who, having confessed, shall have received the Holy Communion, and visited the chapel or altar of the confraternity at any time between the first vespers and the twilight of the following day.

5. Travellers, persons at sea, and servants, who are unable to assist at the procession of the first Sunday of the month, gain the plenary indulgence by saying the whole Rosary, and fulfilling the other conditions. Others also, who are legitimately prevented from going to these processions, may gain the same indulgence, provided they have the desire of confessing and communicating, and say five decades of the Rosary. But it appears that they ought to confess and communicate, with this intention, as soon as possible ; such is the import of the Bull. The same persons are also dispensed from visiting the church or chapel of the confraternity on the days on which are celebrated one of the mysteries, and may, nevertheless, gain the plenary indulgence, provided they fulfil the other conditions. (Bull of Pius V., *Consueverunt*, September 17, 1569, sect. 7.)

6. A plenary indulgence, at the hour of death, for all the brothers who shall confess and receive the Holy Viaticum ; or, if unable, shall be sincerely contrite, and

invoke mentally, if incapable of speech, the Holy Name of Jesus. (Bull above quoted.)

After what has been already said (p. 97), it does not appear lawful, in order to apply this indulgence to a dying person, to make use of a form of absolution, given in the small books in use among the brothers, which is not essential in every case. The reason stated by Pius VII. for forbidding the blessing to be given to the sick with crosses, medals, &c., is the same for all other blessings or absolutions, excepting that of the Bull *Pia Mater*.

8. An altar of the Rosary is privileged for all associated priests saying Mass for a deceased brother. (Bull of Innocent XI., *Nuper*.)

9. The faithful, not enrolled among the brothers, may gain the following indulgences. 1. A plenary indulgence on the feasts of Easter, Pentecost, Trinity, and Corpus Christi, all the Sundays of Lent, the first Sunday of October; on the days on which are kept the feasts of St. Dominic, St. Thomas Aquinas, St. Vincent Ferrier, St. Catherine of Sienna, and of other Saints of the Order of St. Dominic, provided that, having confessed and communicated, they visit the chapel of the Rosary. 2. Seven years and seven quarantines, each time they assist at the processions on the first Sunday of each month; five years and five quarantines, every time they recite a third part of the Rosary.

Among the numerous partial indulgences granted to the brothers, the principal are: one hundred days for assisting at the "Salve Regina," when sung after "Compline" in the church or chapel of the confraternity; three hundred days for assisting a sick person, or at the burial of the dead; one hundred days for each visit to the chapel of the Rosary; one hundred and

forty days for inducing another to say the Rosary ; one hundred years and one hundred quarantines for carrying the Rosary in token of submission to the Blessed Virgin ; five years and five quarantines for pronouncing the Holy Name of Jesus at the end of each " Ave Maria ;" three years and three quarantines for visiting a sick brother, or following his body to the grave ; and sixty days for every pious work.

The brothers of the Rosary may gain all the plenary and partial indulgences of the stations at Rome, by visiting five altars of the church of the Rosary, or five times the same altar in that church, if there are not five, on the days marked in the Roman Missal for these stations. These days are : Jan. 1 and 6, the Sundays of Septuagesima, Sexagesima, and Quinquagesima ; all the days from Ash-Wednesday to Low Sunday inclusively ; St. Mark, and the three Rogation-Days ; Ascension-Day ; the Vigil, and the week of Pentecost ; the Ember-Days in September ; the four Sundays of Advent, and the Ember-Days ; Christmas-Eve, Christmas-Day, and the three following days.

There are many other indulgences which may be gained at Rome, both by the brothers and persons not of the society ; but it is unnecessary to enumerate them here.

All these indulgences have been rendered applicable to the souls in purgatory, by Clement X. (in a Bull, Feb. 16, 1671,—*Cælestium munerum*) ; they do not prejudice those we mentioned when speaking of the recital of the Rosary (p. 128), all which have been confirmed by different Pontiffs, particularly by Benedict XIII., April 13, 1726 ; and by Benedict XIV., Dec. 16, 1746.

Those which have been enumerated may be found in the Bulls of Sixtus IV., Leo X., Pius V., and Sixtus V.,

or in an instruction on the Rosary, printed at Rome in 1816.

Pius VII., by a perpetual brief, February 6, 1808, granted a plenary indulgence, applicable to the souls in purgatory, to all the faithful, whether members of the confraternity or not, who should fix upon a day and hour in the year to recite the whole Rosary of fifteen decades, and meditating on the mysteries, if, having confessed, they receive the Holy Communion on that day. This is what is called the Perpetual Rosary, because it is presumed that, in the Catholic world, some persons are habitually occupied in this pious exercise; we may thereby contribute to the perpetual sacrifice of praise.

The members of this same confraternity are invited to communicate on fifteen successive Tuesdays, in honour of St. Dominic, founder of the Dominicans, and author of the Rosary. The indulgences are one hundred days for each Tuesday; and a plenary indulgence on one of the fifteen, at each one's choice: the conditions as usual. (Briefs of Alexander VII., Innocent XI., Clement XII., and Pius VII.)

The brothers who should fail to perform these works of devotion would not thereby cease to be members of the confraternity, but only be deprived of the indulgences.

When a Bishop has the faculty of establishing this confraternity in the churches of his diocese, to obtain it persons may apply to him; if he grants it, he gives a writ of authorisation, orders the register on which are enrolled the names of the brothers to be preserved, and fixes all that concerns the processions on festivals of the Blessed Virgin, and the first Sunday of the month; because these rules, statutes, and customs, are always

under the control of the ordinary, who may change, reform, or modify them, as he thinks necessary; as was decreed by Clement VIII., in his constitution *Quæcumque*.

When once the confraternity is duly established in a church, the priest and his successors can admit all who request it, without any other permission or form; nothing more is requisite than to take the Christian name and surname of each person, and insert it in the register. Consequently, curates also can admit, by the authorisation of their parish-priest, who is the lawful director; unless otherwise ordained by the Bishop. The parish-priest ought to be a member of the confraternity.

*Conditions necessary for gaining the Indulgences of the
Confraternity of the Rosary.*

These conditions are four: 1. to be enrolled in the register of the confraternity; 2. to have a Rosary blessed by a priest empowered to bless them; 3. to recite the entire Rosary once a week, in meditating on the mysteries; and 4. to fulfil the conditions required for each indulgence (*Manuel du Chapelet et du Rosaire*: by M. de Sambucy). M. de Sambucy positively declares it necessary for each person to have a Rosary blessed by a priest who has the faculty. But is this condition absolutely necessary? We should rather think not. A theologian at Rome, whom we consulted on this point, informed us that it was not necessary to have a blessed Rosary of fifteen decades, or even a blessed chaplet.

The Living Rosary.

The Living Rosary consists of an association of fifteen persons, who each recite daily one decade of the Rosary

in honour of the mystery which has fallen to him by lot. The whole of the Rosary is thus recited every day, and its fifteen mysteries honoured. This association is called a Rosary, and consequently a Living Rosary, or a living and active expression of the Rosary.

This pious devotion originated at Lyons, in 1826, with the same lady who founded the Association for the Propagation of the Faith, communicated itself to the neighbouring dioceses, and is now widely spread.

His late Holiness Pope Gregory XVI. solemnly approved of it, Jan. 27, 1832, and enriched it with many indulgences; which those who are enrolled may gain, by reciting their decade of the Rosary each day, and meditating on the mystery.

Those who may wish to join it, will find all that is necessary explained in a little book called "Manual of the Living Rosary;" and also the spiritual advantages derived from this devotion.

ARTICLE II.

CONFRATERNITY OF THE SCAPULAR, OR OF OUR LADY OF MOUNT CARMEL.

The origin of this confraternity is attributed to St. Simon Stock, a native of England, and a religious of the Order of Carmelites, renowned for his piety; he was elected General of his Order in 1245. In a vision the Blessed Virgin appeared to him, and gave him a Scapular; which remained in his hands as a proof of the vision, and served as a model of that which all the children of Carmel should wear as a sign of her protection. The learned doctor Launoy attacked the truth of this vision in a dissertation which he published, founding his objections, principally, on the silence of authors,

who, in his opinion, would naturally have mentioned it. Benedict XIV. refutes him in his great work on the Canonisation of Saints (t. 4, part 2, cap. 9); and in his Treatise on Feasts he regards the vision as a positive fact (lib. ii. cap. 6).

The institution of the confraternity undoubtedly appears to be as ancient as the time of St. Simon Stock; this at least is certain, that its existence cannot be doubted, nor its actual authenticity, nor the indulgences which it enjoys; and it is equally certain, that the festival and office of our Lady of Mount Carmel were lawfully established and approved of by the Roman Pontiffs, as Benedict XIV. remarks at the end of the chapter of his Treatise on Festivals, quoted above.

Clement VIII., by his constitution, November 13, 1600, granted to the General of the Carmelites the power to establish, wherever he pleased, the Confraternity of Mount Carmel, to admit by himself, or by his delegates, secular persons, and to regulate the exercises of piety which they proposed.

Indulgences of the Confraternity of the Scapular.

Paul V., by his briefs, dated October 30, 1606, August 31, 1609, and July 19, 1614, granted to the brothers these indulgences:

1. A plenary indulgence on the day of receiving the Scapular, provided that, having confessed, they communicate and pray with the usual intentions.

2. A plenary indulgence to all the brothers, already enrolled, who confess, communicate, and pray for the accustomed ends, on the feast of our Lady of Mount Carmel, July 16, which is usually kept on the following Sunday. Benedict XIV. extended, in 1752, the faculty

of gaining the indulgence of the feast of the Scapular to all the days of the octave, if persons have been unable to gain it on the feast itself.

3. At the hour of death, a plenary indulgence to all the brothers who, at the hour of death, pronounce orally, or, if speechless, say mentally, the holy Name of Jesus.

4. A plenary indulgence to all the brothers who assist at the procession on the first Sunday of the month, with the permission of the ordinary.

5. Clement X., by his brief, *Commissa nobis*, May 8, 1673, permits those who, through sickness, infirmity, or otherwise, are unable to assist at this procession, to gain the same indulgence, by devoutly visiting the chapel of the confraternity; or if incapable of doing this, such as prisoners, pilgrims, persons at sea, &c. by reciting the office of the Blessed Virgin, or by saying "Pater noster" and "Ave Maria" fifty times, with an act of contrition, and the resolution of confessing and communicating as soon as possible.

The monks and nuns of the Order of Carmel, who have not this confraternity established in the churches or chapels of their monasteries, may gain the same indulgences, by saying, in common or in private, the litany of the Saints, and performing other pious works prescribed by Paul V.

6. Five years and five quarantines to all who, wearing the Scapular, communicate monthly, and pray according to the ordinary intentions.

7. Three years and three quarantines to those who do the same on festivals of the Blessed Virgin.

8. Five years and five quarantines to those who accompany the Holy Viaticum when carried to the sick, for whom they must also pray.

9. An indulgence of three hundred days to all who abstain from flesh on Wednesdays and Saturdays.

10. An indulgence of forty days to all who recite daily the "Pater noster" and "Ave Maria" seven times in honour of the Blessed Virgin; three hundred days to those who recite the litany of the Holy Name; and two hundred days to those who recite the litany of the Blessed Virgin.

11. One hundred days to those who accompany a corpse to the grave.

12. One hundred days to all who recite devoutly the office of the Blessed Virgin.

13. One hundred days for assisting devoutly at Mass and other devotions in the chapel of the Scapular, for giving lodging to or assisting the poor in their necessities, or for any other charitable action.

All these indulgences have been rendered applicable to the souls in purgatory by Clement X., in his constitution *Cum sicut accepimus*, January 2, 1672.

All the altars in every church of the Carmelites are privileged on the day of the obsequies of a monk or a nun. Each church of the Carmelites can have one altar privileged perpetually in favour of all dead persons. All the faithful, whether brothers or not, who, having confessed and communicated, shall visit a church of the Carmelites, and there pray for the intentions of the Pope, may gain a plenary indulgence.

Admission into the Confraternity of the Scapular.

To obtain the establishment of this confraternity, with claim to the indulgences, application must be made to the General of the Carmelites at Rome, or to the Pope, or to any one who has received authority from him.

In order that a person should be a member of this

confraternity, and have a title to the indulgences thereunto attached, these three essential conditions should be fulfilled : 1. that the Scapular be received from a priest who has proper authority ; 2. that it be worn habitually ; 3. that the person's name be inscribed in the register of the confraternity. If any one of these conditions be neglected, the person could not be at all certain of gaining the indulgences above mentioned, nor of the special protection of the Blessed Virgin, attached to the Scapular.

By a decision of April 30, 1838, Gregory XVI., in compliance with the requests of the Generals of the Order of Carmel, allowed that those who should have received the Scapular in due form, should be members of the confraternity from that moment, and be entitled to all the indulgences, before their names were entered amongst the members : it is, nevertheless, to be desired that they should be entered as soon as possible.

This favourable grant modifies the rules concerning registering ; but does not dispense with a register completely, or with the necessity of entering the names of the brothers.

It is not expedient that particular confraternities should be too numerous ; they would thereby lose their value in the estimation of the people. Let it therefore be recollected, that there can be no more than one register in the same town, nor are two allowed in two parishes which are not distant more than three miles from each other ; hence it would be more proper to establish them in those places only where there are a greater number of members. The faithful of the surrounding parishes could go there to receive the Scapular and be enrolled ; or if priests living in the same parish obtained the faculty of giving the Scapular, they might collect the

names of those whom they admitted, and send them to the registrar.

When once admitted, a person never ceases to be a member. If the Scapular be lost or broken, the owner may himself take another: it is better to have it blessed, but there is no obligation; in which case it is not necessary to apply to a priest who has the power of giving the Scapular.

They who, through negligence or impiety, have neglected to wear it, may afterwards take it themselves, and gain and participate in all the privileges and indulgences of the confraternity, by fulfilling the other conditions.

Having frequently heard that the Scapular should be entirely of woollen cloth, we mentioned the subject to the General of the Carmelites at Rome, who said that the strings might be of tape. A prelate gave the same answer; hence there can be no difficulty on this point.

Obligations of the Members of the Confraternity of the Scapular.

To be a member of the confraternity of the Scapular, and to be entitled to its advantages, that is, to the participation of the merits of the Order of Carmel, to the personal indulgences of the confraternity, and to the protection of the Blessed Virgin, it is requisite: 1. to have received a Scapular, blessed and given by a priest duly authorised to bless and to give it; 2. to wear it day and night, in health and sickness, until death. Nothing more is requisite; neither prayers, abstinences, nor extraordinary fasts. The seven "Pater noster's" and "Ave Maria's" given in the little books, are not at all necessary. (*Answer of the General of the Carmelites, given May 7, 1838.*)

Privilege of the Bull Sabbatina.

This Bull, given at Avignon, by John XXII. in 1316, commences with the words, *Sacratissimo uti culmine*. Its authenticity has been attacked by critics, as may be seen in P. Alexandre (*Siècles XIII et XIV, Dissert.* xi, t. 7, folio, p. 524). It is objected that it is not found in the collection of the Bulls and Constitutions of John XXII.; that it does not resemble them in style; that the writers of the time do not mention it; and that it contains incredibilities, such as the absolute promise of salvation, and certain deliverance from purgatory the first Saturday after death, of those who have worn the Scapular.

The Carmelites, on the contrary, have always maintained that this Bull is authentic, and their reasons are far from being insignificant. Clement X., in a brief of May 8, 1673, and Benedict XIV., in his work on the Canonisation of Saints (t. 4, part 2, cap. 9), and in his Treatise on Feasts, mention this Bull as almost positively authentic.

P. Alexandre himself allows that the indulgences there contained may be published; for eight doctors of the Sorbonne, being consulted on this point, in 1648, by M. de Harley, Archbishop of Rouen, answered to this effect.

The privileges contained in this Bull are: 1. that every brother who shall die with the Scapular on, will be preserved from hell; 2. that if the brothers who die wearing the Scapular go to purgatory, the Blessed Virgin, as their tender Mother, will deliver them on the first Saturday after their death. John XXII. avers that the Blessed Virgin appeared to him and announced this double privilege.

To understand the words attributed to the Blessed Virgin, the explanation of them given by the Carmelites must be taken :—1. That those who wear the Scapular with devotion will obtain the grace to die piously, or in the state of grace, and that thus they will be preserved from hell. 2. That the Blessed Virgin, on the day specially consecrated to her, will descend into purgatory, and, by her prayers and protection, will obtain for those who have been particularly devout towards her the remission of the punishment due to their sins.

The conditions to be fulfilled, in order to be entitled to both these privileges, are, besides the regular admission into the confraternity, and fidelity in wearing the Scapular ; 1. to preserve chastity, each one according to his state ; 2. to recite daily, if able to read, the canonical office, or the office of the Blessed Virgin, according to the Roman breviary ; 3. if unable to read, to observe the fasts prescribed by the Church, and besides, Fridays and Saturdays, even from Christmas to the Purification, to observe abstinence on Wednesdays. Christmas-day is, of course, excepted, if it falls on any of these three days.

The recital of the canonical hours, when not obligatory on another title, or of the office of the Blessed Virgin, and abstinence on Wednesdays and Saturdays at Christmas, in dioceses where abstinence is not observed, may be commuted for other good works. This commutation cannot be made by all confessors, not even by those who are authorised to bless and give the Scapular, but solely by Carmelites, or other confessors who have special power for this. (*Answer of the General of the Carmelites*, given Feb. 26, 1841.)

ARTICLE III.

CONFRATERNITY OF THE BLESSED SACRAMENT.

This confraternity originated at Rome, in the church of Sta. Maria's sopra Minerva, in the early part of the sixteenth century. Its end was to honour, in a special manner, Jesus Christ in the Sacrament of His love, and to repair the many outrages He therein receives.

Paul III., moved by the representations made to him on this subject, approved by a Bull, Nov. 30, 1539, so laudable an institution, and also the rules for its direction.

By these statutes the brothers undertook :

1. To be ever solicitous for the respect due to the Blessed Sacrament, to see that it was ornamented properly in parish churches, and that a lamp always burned in its presence.

2. If the church was unable to bear the expenses consequent on these honours, they bound themselves to defray them at their own, and never to allow the Holy Viaticum to be carried to the sick, without a veil for that purpose, with which each parish church should be provided.

3. They also bound themselves, unless lawfully prevented, to accompany this august Sacrament when taken to the sick, carrying a torch in their hand, or to send one of the senior members of their family.

4. On the third Sunday of every month all the brothers assembled at St. Mary's sopra Minerva, procured Mass, assisted at it, and at the Elevation held a lighted candle.

5. On the Friday within the octave of Corpus

Christi, they had a solemn procession of the Blessed Sacrament round the outside of the church, at which all the members of both sexes assisted, bearing lighted tapers.

6. If one of the brothers fell sick, his pastor and one of the brethren of the confraternity had to visit him, and prepare him for the last Sacraments.

7. The members of this confraternity, men and women, engage to say a "Pater" and "Ave" five times each week, in honour of the Blessed Sacrament.

8. As it would be rather out of place for women to be continually going out to accompany the Blessed Sacrament, it was ruled that they should remain at home, and join in spirit with the brothers, by reciting a "Pater" and "Ave" five times when they heard the bell ring to call the members to accompany the Holy Viaticum.

Indulgences granted to the Confraternity of the Blessed Sacrament.

Paul III., after having approved of the rules just enumerated, rendered by the same Bull, sec. 13, the Confraternity of the Blessed Sacrament capable of participating in all the graces, indulgences, privileges, and exemptions already conferred on many other confraternities established at Rome, and approved of by his predecessors. He granted, moreover, many other indulgences, viz. :

1. A plenary indulgence, in the form of a jubilee, on the day of their entering the confraternity, provided that, having confessed, they devoutly receive the Holy Communion. The same indulgence, on the same conditions, thrice during life.

2. One hundred days of indulgence to those who accompany the Viaticum with candles, or, if unable to do this, who pray as required above. The same indulgence to those who assist at the procession of the Blessed Sacrament, or at the office celebrated in the name of the confraternity. To those who visit with devotion, on every Friday throughout the year, the church of St. Mary's sopra Minerva, ten years and ten quarantines each time.

3. To women who cannot decently follow the Blessed Sacrament, the same indulgence as for those who accompany it, provided that, at the sound of the bell, they join them in spirit, and devoutly say the "Pater" and "Ave" five times, as mentioned above.

4. The faculty, to members of both sexes, of choosing at the hour of death any confessor they please, and of being absolved by him from all kinds of sins and censures, even such as are usually reserved to the Holy See.

5. The administrators of this confraternity are authorised by the same Pope to alter or modify its statutes and regulations, as they in their prudence may deem fit.

6. All confraternities of the Blessed Sacrament established in other places, on this model, may enjoy the same privileges, graces, and spiritual advantages already granted, or to be granted hereafter; and this without any concession or special association, immediately they are established by the authority of the Pope, or of the ordinary, as was declared by the Congregation of Indulgences, Feb. 16, 1608.

Paul V. granted, Nov. 3, 1606 :

1. A plenary indulgence to the brothers who, having confessed, communicate and assist at the procession of

the Blessed Sacrament, made by the confraternity on Corpus Christi. This procession was fixed by Innocent XII. on Friday, the day after the Feast.

2. The same indulgence to those who, being unable to go to the procession, confess, communicate, and pray according to the intentions of the Pope.

3. The same indulgence to all the brothers who, at the hour of death, having confessed and communicated, shall invoke mentally, if speechless, the Holy Name of Jesus.

4. An indulgence of seven years and seven quarantines to those who, having confessed, shall communicate on Corpus Christi, and pray for the intentions of his Holiness.

5. One hundred days, on every Friday, for visiting the church or chapel of the confraternity.

6. One hundred days, each time they assist at the office, or processions of the society.

7. Seven years and seven quarantines, if, having confessed, they communicate and assist at the procession of the third Sunday of the month, or of Holy Thursday.

8. Seven years and seven quarantines, every time they accompany the Blessed Sacrament, with or without lights, when carried to the sick.

9. One hundred days for visiting the Blessed Sacrament on Holy Thursday, wherever it is reserved; and there praying with devotion.

10. The same indulgence for accompanying the body of any person whatsoever to the grave. This concession was made by Clement X., January 24th, 1673.

11. Benedict XIV. granted, August 2, 1749, one hundred days' indulgence to the brethren every time

they assisted at Mass in the church or chapel of the confraternity, at the public or private assemblages of the confraternity, at processions made by authority of the ordinary; every time they exercise hospitality towards a poor person, reconcile enemies; or, if unable to assist at the procession, or accompany the Blessed Sacrament when carried to the sick, shall say, at the given signal, one "Our Father" and "Hail Mary;" also, when they say five "Our Father's" and five "Hail Mary's" for the repose of the soul of a deceased brother; or again, whenever they reclaim those who have wandered from the path of virtue, instruct the ignorant, visit the sick and the imprisoned, give any corporal or spiritual alms, or exercise any other work of charity or piety.

12. The same Benedict XIV. rendered all these partial indulgences applicable to the souls in purgatory, by decree of Sept. 13, 1749.

Establishment of the Confraternity of the Blessed Sacrament.

A priest who wishes to establish this confraternity in his church should procure a written permission authorising him so to act, either from his Bishop, if he has an apostolic indult to this effect, or from Rome.

In both cases the rules and statutes just enumerated should be presented to the Bishop, who is empowered by the Bull of Clement VIII. *Quæcumque*, sect. 5, to examine, alter, or modify them, as his prudence may suggest.

There is no ceremony to be performed in admitting those who desire to become members; their name is taken and registered; and this may be done by any one in the priest's name. If the admitted confess and communicate on that day, they gain a plenary indulgence;

but if they do not, still they are validly registered, and have a title to all the other indulgences.

Perpetual Adoration of the Blessed Sacrament.

Anne of Austria, mother of Louis XIV., founded, in 1653, the first convent of Reformed Benedictines, who engaged to make habitually solemn reparations to Jesus Christ for the outrages He continually receives in the Blessed Eucharist. These pious nuns succeeded each other day and night, without interruption, in their chapel, and, humbly prostrate before the Blessed Sacrament, offered themselves to Jesus Christ as victims of expiation for all the irreverence committed against this Sacrament of love. Their motto was: "Praised be for ever the Most Blessed Sacrament of the altar." It was ever on their lips, at the commencement and conclusion of each hour in the office, when passing in the house, before and after meals; at going to rest, at rising, &c. This holy institution was adopted in many houses, spread itself very widely, and exists to this day.

Clement X., wishing to encourage secular persons to adopt it, granted, by a brief, Jan. 22, 1674, a plenary indulgence to those who should unite to honour the Blessed Sacrament. If the members be sufficiently numerous, it ought to be so arranged that there may always be an adoration; and that each one may give one hour a year. It may be regulated thus: the year is divided into hours, and as many tickets are numbered as there are hours; each person then draws, and he finds on the ticket the day and the hour he is to make his visit and adoration. On that day, or during the week, he may gain a plenary indulgence by confessing, communicating, and praying with the usual inten-

tions. If a person foresees that he will not be able to make his visit at the hour he has drawn, he may change with another ; and both may still gain the indulgence.

In places where this association is not established, and in those where the members are not sufficiently numerous to maintain a perpetual adoration throughout the year, they may, nevertheless, gain the indulgence ; but they must unite themselves interiorly to the existing associations, make their adoration at any hour ; or which would be better, draw a ticket for a certain hour, and fulfil all the other conditions.

ARTICLE IV.

CONFRATERNITY OF THE SACRED HEART OF JESUS.

In addition to the indulgences attached by different Popes to practices in honour of the Sacred Heart of Jesus, Cardinal de la Somaglia, vicar of his Holiness in the city of Rome, permitted, Feb. 14, 1801, secular priests of the Congregation of St. Paul to establish a confraternity in honour of the Sacred Heart, in their church of St. Mary *ad Pineam*, called *in Capellâ*, on the Tiber. Pius VII. conferred upon it many indulgences, by a brief of March 7, 1801 ; and by another perpetual brief of Jan. 25, 1803, he made this association an arch-confraternity, with the power of aggregating to itself other confraternities of the same institution in Rome and elsewhere, and of communicating to them the indulgences granted to it already, or to be hereafter conferred upon it. He afterwards bestowed on it, by subsequent briefs and rescripts, other singular privileges ; of which the principal are :

1. That there might be several confraternities in one place, if the number of pious souls required it, notwithstanding the Bull *Quæcumque*.

2. That particular confraternities could unite themselves to another confraternity of a different title, already aggregated to an archconfraternity, and thus participate in its spiritual advantages. (Rescripts of April 23, and May 22, 1805.)

3. That at the inauguration of one of these confraternities, the office of the Sacred Heart, with the solemn and private Masses, could be said only once on any day, except Sundays, and festivals of the first or second class, ferias, and privileged vigils; but always with the permission of the ordinary. (Decree of the Congregation of Rites, April 15, 1805.)

4. That the annual festival of the Sacred Heart, fixed on the first Sunday after Corpus Christi, could be transferred, with the plenary indulgence, and the power of saying all the proper Masses of the Feast, to any other day of the year; but always with the consent of the Bishop. (Rescript, July 7, 1815.)

5. That it might join to itself all the confraternities of the Sacred Heart, lawfully established in any part of the world. (Rescript of July 16, and December 12, 1814.)

This devotion spread so rapidly, and the priests of the Congregation of St. Paul promoted it so zealously, that between 1803 and 1822 there were 1962 aggregated confraternities. And how many others since then! A prodigious number of fervent souls forms this great family. They are separated by space, but are all united by the bonds of a universal love in the Heart of Jesus.

Establishment of the Confraternity of the Sacred Heart, and the admission of members.

A priest who wishes to have the Confraternity of the Sacred Heart established in his church should first obtain the consent of the Bishop in writing; he must then send it to the secretary of the archconfraternity at Rome, stating his request, and his motives. When he has received the writ of institution or aggregation, he must present it to the Bishop, who will examine its authenticity, permit it to be used, and nominate the director of the new institution. The priest will then proceed to the execution of the diploma, in the following manner:

1. A day will be agreed upon between him and the Bishop for the inauguration of the confraternity; a novena, or at least three days' prayer, should precede it; and a discourse on the Sacred Heart should be given.

2. On that day all the priests of the parish should say the office of the Sacred Heart, whether in public or in private.

3. On the same day the writ of association should be read publicly; the new brothers should receive the Holy Communion; and, in conclusion, a picture of the Sacred Heart, and a certificate of admission, given to each one.

The following is, in substance, the form of certificate which is given at Rome, and which ought to be given in other places; although it does not bind under pain of nullity:

"I, N. N., for the greater honour of Jesus crucified, and of His Divine Heart, burning with love in the Blessed Eucharist, and also to repair the outrages He receives in this august Sacrament, associate myself, of my own free

will, to the faithful received into this pious confraternity : I desire to participate in the indulgences with which it is enriched, and in the good works therein performed ; both for the expiation of my own sins, and for the assistance of the suffering souls in purgatory.

“O sweet Jesus ! enclose in Thy Sacred Heart all the members of this association ; grant that, faithfully observing the precepts of Thy law, and fulfilling the duties proper to their condition, they may be more and more inflamed with the fire of Thy divine love. Amen.”

“ Received at on this day, &c.”

This formula, signed by the director of the confraternity, and bearing the name written by the member himself, is to be left with him as a certificate of his admission, and a memorial of his consecration to the Sacred Heart of Jesus.

If a Bishop has the power of establishing this confraternity, the priests of his diocese ought naturally to address themselves to him, when they wish to obtain this favour. The institution being canonically made by him, the members may gain the indulgences we are about to enumerate ; but they cannot participate in the spiritual goods of the other confraternities throughout the world, unless they be lawfully associated to the confraternity at Rome.

Each of these particular confraternities ought to have a register, kept by the secretary or director, on which the names of all the brothers should be inscribed, according to the order of their admission.

Indulgences attached to the Confraternity of the Sacred Heart of Jesus.

These indulgences are plenary and partial.

The Plenary Indulgences.

1. On the day of entering the confraternity. (Rescript of March 7, 1801.)
2. On the festival of the Sacred Heart, by order or consent of the Bishop, transferred to the following Sunday. (Rescript, March 20, 1802.)
3. On the first Friday or Sunday of each month. (Rescript, July 12, 1803.)
4. On one day of each month, left to each person's choice. (Rescript, July 15, 1803, and July 5, 1805.) And another plenary indulgence, on any day of the month, for all who recite the "Gloria Patri" thrice every day, in honour of the Blessed Trinity, morning, noon, and night, in thanksgiving for the privileges conferred on the Blessed Virgin; also one hundred days each time; that is, three hundred every day. (Rescript, September 10, 1814.)
5. At the hour of death, on condition of invoking, at least mentally, the Holy Name of Jesus. (Rescripts, March 7, 1801; 20, 1802.)
6. On Christmas-day, Holy Thursday, Easter-day, and Ascension. (Rescript, November 15, 1802.)
7. On the Feasts of the Conception, the Nativity, Annunciation, Purification, and Assumption of the Blessed Virgin; All Saints', All Souls', SS. Peter and Paul, St. Joseph, and St. John the Evangelist. (Brief, April 2, 1805.)
8. On each of the six Fridays or Sundays immediately preceding the Feast of the Sacred Heart. (Rescript, March 4, 1806.)

9. On the Feast of St. Gregory the Great, March 12.
(Brief of Gregory XVI., June 20, 1834.)

The Partial Indulgences.

1. Thirty years and thirty quarantines, on the three days after Christmas-day, on the Feasts of the Circumcision and the Epiphany, the Sundays of Septuagesima, Sexagesima, and Quinquagesima, Good Friday and Holy Saturday; every day during the octave of Easter, on Low Sunday, St. Mark and the Rogation-days, and on Whit-Sunday, and during its octave.

2. Twenty-five years and their quarantines on Palm-Sunday.

3. Fifteen years and quarantines on Ash-Wednesday, the fourth Sunday of Lent, the third Sunday of Advent; on the Eve, and at the Midnight and Aurora Masses of Christmas.

4. Ten years and quarantines, on the first, second, and fourth Sundays of Advent; every day in Lent (except those mentioned above), the Vigil of Pentecost, and the three days of the Ember-Weeks. (Brief of April 2, 1805.)

5. Seven years and quarantines on the Visitation and Presentation of the Blessed Virgin, and on the Feasts of the Apostles mentioned above.

6. The same on every day of the novena preceding the Feast of the Sacred Heart.

These indulgences are mentioned in the Briefs and Rescripts quoted above, and in a Rescript of March 4, 1806.

7. Seven years and quarantines on the four Sundays immediately preceding the Feast of the Sacred Heart. Also at every visit to a picture of the Sacred Heart of Jesus in any church or chapel where it is exposed to

public veneration : the conditions, contrition and prayers for the Pope's intentions.

8. Sixty days for every work of piety performed by the members.

All these indulgences are applicable to the souls in purgatory.

Practices of the Confraternity of the Sacred Heart of Jesus.

1. To be entitled to these partial and plenary indulgences, it is requisite to have one's name duly inscribed amongst the number of the members of a confraternity lawfully established in honour of the Sacred Heart of Jesus, to pray according to the intentions of the Pope, to recite habitually, every day, the "Our Father," "Hail Mary," and Creed, and the ejaculatory prayer : "Most sweet Heart of Jesus ! grant that I may love thee more and more."

2. To gain the plenary indulgences, confession and communion ; and to gain the plenary indulgences of Nos. 6 and 7, and for the partial 1, 2, 3, 4, and 5, a visit to the chapel of the confraternity is necessary, or else, if prevented, to perform some work of piety enjoined by a confessor, not as a sacramental penance, but as a condition of the indulgence. It is not necessary that this act of devotion be prescribed each time : a confessor may say to a penitent whom he knows to be unable to visit the chapel of the confraternity, for every indulgence for which a visit to the chapel is necessary, such a thing may be performed in its place, as a visit to the Blessed Sacrament, in such a church or chapel.

3. For the plenary indulgence, No. 8, and the partial, No. 6, it is necessary to visit a church or chapel of the confraternity, in which is celebrated the Feast of the Sacred Heart ; but this also may be commuted.

It is recommended to the directors of confraternities to have weekly, or at least monthly, a public exercise in honour of the Sacred Heart, at which the members may be requested to attend: the priests of the Congregation of St. Paul have one every Sunday in their church *ad Pineam*; but it is nowhere prescribed as an essential part of the indulgences.

By a Rescript of May 15, 1816, Pius VII. granted that the indulgences attached to the Confraternity of the Sacred Heart might be gained by all the faithful throughout the world, although not able to form a confraternity, or to aggregate themselves to the archconfraternity at Rome, provided they perform the requisite conditions.

All that has been here said of the Confraternity of the Sacred Heart is taken from a work printed at Rome, in 1822, for the use of the archconfraternity; consequently there can be no doubt of the authenticity of its contents.

ARTICLE V.

CONFRATERNITY OF THE HOLY HOUR.

The Holy Hour is an exercise of mental or vocal prayer, made late on Thursday night or early on Friday morning. Its principal object is the sorrows of the Heart of Jesus in His agony in the garden of Olives. Its origin was a revelation made to the Venerable Sister Margaret-Mary Alacoque, a nun of the Order of the Visitation, who died about the year 1675, in the convent of Paray-le-Monial, in the diocese of Autun. In this revelation our Saviour said to her: "I expect that you will spend in prayer, on Thursday nights, from eleven o'clock till midnight, to partake in the sorrows of My agony in the garden of Olives, and to appease My anger against sinners."

The eminent virtues of this pious nun, whose canonisation is now in progress,¹ render her testimony worthy of belief. Consequently, with the design of pleasing God, a confraternity has been established at Paray-le-Monial, to perpetuate in the Church a practice equally sublime in its object and divine in its origin. It is composed of particular associations of three persons, who agree to perform the Holy Hour's devotion each in turn; the first on one Thursday, the second on the next, and the third on the following, and thus to observe the Holy Hour perpetually, although each member binds himself to one hour only in three weeks.

Spiritual advantages of the Holy Hour.

Pius VIII., by a brief, December 22, 1829, granted a plenary indulgence to the members of the confraternity who should perform the Holy Hour in the chapel of Paray-le-Monial; and by another brief, May 28, 1830, he extended the same indulgence to the whole of the diocese of Autun. Gregory XVI., July 27, 1831, extended the same indulgence to all the faithful, not only when they observed the Holy Hour in their turn, but also on the intermediate Thursdays.

Conditions of the Indulgence of the Holy Hour.

1. It is necessary that the persons should form themselves into a society, and agree upon the order of performing the devotion; but this is not necessary for those in religious communities, such as monasteries, convents, colleges, &c.; it is sufficient for these to perform the devotion, with the permission of their Superior, at any hour on any day.

¹ She has been declared venerable by his Holiness Pius IX.

3. All, without exception, should have their names inscribed in the register of Paray-le-Monial, and placed on the tomb of the venerable Margaret-Mary, in the convent which she edified by her lofty and heroic virtues, and which has become so celebrated by the founding of the Confraternity of the Sacred Heart.

3. The devotion of the Holy Hour may be commenced after sunset, at church if possible, or in any other place.

4. If a member be unable to attend through sickness, or other lawful impediment, he may supply his deficiency by uniting himself in spirit to the sufferings of our Divine Saviour in the garden.

5. When a member dies, or otherwise withdraws himself from the society, his place must be filled up by another.

6. To gain the indulgence attached to this pious exercise, the ordinary conditions must be observed ; that is, confession, communion, and prayers, according to the Pope's intentions. By a rescript of Feb. 23, 1832, Gregory XVI. allowed the communion to be made on the Thursday or Friday, as is most convenient.

7. There is no ground for believing that this indulgence is applicable to the souls in purgatory.¹

ARTICLE VI.

CONFRATERNITY OF OUR LADY AUXILIATRIX OF MUNICH.

The Turks, making fearful ravages and great progress against the Christians of Europe, laid siege to

¹ There is a little book for those who desire to perform this devotion with advantage, entitled, *L'Heure Sainte ; ou, Méthode pour faire cet exercice avec fruit.* Lyons, Ruzaud and Co. 1832.

Vienna with a formidable army, and alarmed all Christendom. A pious Capuchin was then preaching at St. Peter's in Munich; he strongly exhorted the faithful to pray, and put themselves under the protection of our Lady Auxiliatrix, whom they were accustomed to invoke in danger and necessity. His exhortations were effectual; a multitude of persons united in prayer, and invoked the powerful assistance of the Mother of God, the infidels were vanquished, the siege raised, and Christendom saved.

This happy result was attributed to the protection of the Blessed Virgin. The people continued in their devotion to the Blessed Virgin, and manifested a desire that a new confraternity should be established, under the title of our Lady Auxiliatrix. Maximilian, the elector of Bavaria, one of the leaders of the Christian army, requested it from the Holy See.

Innocent XI. acceded to the pious prince's request, and issued a Bull, August 8, 1684, authorising the establishment of the said confraternity in the church of St. Peter at Munich, and attached to it divers indulgences. A great number of all classes joined it, and in 1738 their number increased to more than three millions. This confraternity has continued to exist to this day, and is now very widely spread.

Admission into the Confraternity of our Lady Auxiliatrix.

Admission into the confraternity consists merely of the delivery of a certificate to the new member by a priest specially authorised. All priests, who are members, are empowered to admit all who are worthy, not in his own name, but in the name of the confraternity who have deputed him, in order that all may have the opportunity of entering.

In former times it was required that the names of all the members should be sent to Munich to be inscribed in the general register; but now it is no longer the custom, except in the neighbouring dioceses.

After what has been said, it is clear that it is not necessary to have recourse to the Holy See to establish this confraternity, nor to obtain the faculty of admitting others. Priests, who are not members, may enter their names, and thenceforth may admit all who present themselves.

The form of the certificate of admission is not determined; therefore priests may word it as they please, provided they express clearly their having, as deputies, received such and such members.

Each confraternity ought to have an image of the Blessed Virgin and Child, which ought to be blessed: although the blessing is not absolutely necessary.

Spiritual advantages of the Confraternity of our Lady Auxiliatrix.

1. A plenary indulgence on the day of admission: confession, communion, and prayers for the usual intentions.

2. A plenary indulgence at the hour of death, if they confess and receive the Holy Viaticum; or, if unable, if they repent of their sins, and invoke orally, or at least mentally, the Holy Name of Jesus.

3. Sixty days' indulgence every time they perform an act of charity or piety, such as visiting prisoners, comforting the sick, accompanying the Holy Viaticum, entertaining poor persons, assisting at funerals, processions, litanies, &c.

4. On every Festival of the Blessed Virgin, a Mass is said at the altar of our Lady Auxiliatrix at Munich, and the litanies sung for all the living members.

nity by a priest of the association: the conditions are, confession, communion, and prayers for the Pope's intentions.

2. At the hour of death, for all the members who, being sincerely sorry for their sins, shall confess them and receive the Holy Communion; or, if unable to do this, shall, being sincerely contrite, invoke orally, or at least mentally, the Holy Name of Jesus.

3. On the Assumption, the principal feast of the confraternity, on the usual conditions of confession, communion, prayers for peace among princes, extirpation of heresy, &c. and of visiting the chapel of the confraternity. Leo XII., by a brief, Nov. 14, 1826, commuted this last condition in favour of such as are sick or absent, nuns, and all others who are lawfully prevented, for a visit to some other church; or, if unable to do this, for some other work of piety prescribed by a confessor.

4. On May 24, Festival of our Lady Auxiliatrix, on the same conditions.

5. By a brief dated January 12, 1827, Leo XII. granted to all the members who should visit the chapel of the confraternity, or, if unable, any other church or public chapel, or who should perform some work of piety prescribed by their confessors, and who should pray for the usual intentions, and confess and communicate, a plenary indulgence on all the festivals of the Blessed Virgin in the Roman Missal.

i. Jan. 23, the Espousals of the Blessed Virgin.

ii. Feb. 2, the Purification.

iii. March 25, the Annunciation.

iv. Friday in Passion Week, the Seven Dolours.

v. May 24, Our Lady Auxiliatrix.

vi. July 2, the Visitation.

- vii. July 16, Our Lady of Mount Carmel.
 - viii. Aug. 5, Our Lady at Nives.
 - ix. Aug. 15, the Assumption.
 - x. Sept. 8, the Nativity of Our Lady.
 - xi. Feast of the Name of the Blessed Virgin, on the Sunday within the Octave of the Nativity.
 - xii. The third Sunday of September, Feast of the Seven Dolours.
 - xiii. Sept. 24, Our Lady of Mercy.
 - xiv. The first Sunday of October, Feast of the Rosary.
 - xv. The first Sunday of November, Feast of the Patronage of the Blessed Virgin.
 - xvi. Nov. 21, the Presentation of Our Lady.
 - xvii. Dec. 8, the Immaculate Conception of our Lady.
 - xviii. Dec. 18, the Expectation of the Child-bearing of the Blessed Virgin.
6. Leo XII. granted also two plenary indulgences each month, one on the first Wednesday, and the other on the third Sunday: the conditions as usual.
7. By a brief of Nov. 17, 1826, the altar of the confraternity is privileged, in perpetuity, for all priests who shall there celebrate Mass for the souls of deceased members. The same privilege was granted for all the altars of St. Nicholas at Namur, for the day of the death, and of the funeral of each of the members.

Partial Indulgences.

1. Seven years and seven quarantines on the Purification, the Annunciation, the Nativity, and the Conception of the Blessed Virgin, to all the members who shall visit the chapel of the confraternity, and there pray according to the intentions of the Pope. This

On the Wednesday after the Nativity of the Blessed Virgin, a Solemn Mass is sung, and the litanies chanted, for the deceased members.

5. The altar of the confraternity is privileged on all Wednesdays throughout the year, for the deceased members, for whom Mass is said.

6. In fine, not to mention the prayers and other good works which this confraternity excites, it is calculated that in it are celebrated yearly more than forty thousand Masses, and an infinite number of Rosaries. The whole is for the profit of all the members, living and dead.

These great advantages are granted upon very easy conditions: priests are bound to say one Mass in the year, on any day, for the intentions of the confraternity; and in it they are requested to make an especial commemoration of the deceased members. Those of the members who are not priests say the Chaplet, or third part of the Rosary, on the Feasts of the Conception, Nativity, Presentation, Annunciation, Visitation, Purification, the Seven Dolours, and Assumption of the Blessed Virgin; and they add a "Pater" and "Ave" for the deceased members.

If, through forgetfulness, they have omitted to say it on any one of those days, they may say it on any other day, or have a Mass said, during the year, for all the prayers they have omitted.

Nothing more is required: this confraternity is appropriate for every station in life; so that all good Christians, whatever may be their state of life, may become members.

ARTICLE VII.

CONFRATERNITY OF OUR LADY AUXILIATRIX OF NAMUR.

It has been already stated that Pius V., attributing the victory of Lepanto to the protection of the Blessed Virgin, gave her the title of *Auxilium Christianorum*, and inserted these words in her Litany, "*Auxilium Christianorum, ora pro nobis.*" It was the same feeling of gratitude towards this august Virgin, who is all-powerful with God, that gave rise to the establishment of the confraternity of Our Lady Auxiliatrix at Munich.

Pius VII., after a course of unexpected events, being delivered, in 1814, from a captivity of five years, declared that he owed his constancy in tribulation, his liberty and restoration to the Holy City, to the powerful protection of the Blessed Virgin. In memory of this particular assistance, he consecrated, by a decree, Sept. 16, 1815, a new festival in honour of this glorious Virgin, under the title of "Help of Christians—*Auxilium Christianorum*," which he fixed on the 24th of May, the day on which he regained possession of the chair of St. Peter.

In the same spirit of gratitude, a new confraternity of our Lady Auxiliatrix was canonically formed in the parish church of St. Nicholas at Namur, in Belgium. Leo XII., by a brief of Nov. 17, 1826, approved of it, and enriched it with many indulgences.

*Indulgences of the Confraternity of our Lady Auxiliatrix
of Namur.*

They are both plenary and partial.

The Plenary Indulgences.

1. On the day of being received into the confrater-

condition may be commuted in the same manner as those mentioned above.

2. Sixty days' indulgence every time the members assist at Mass or other offices in the chapel of the confraternity, or at the public or private meetings of the said confraternity, in whatever place they may be held. The same indulgence, every time they entertain poor persons, reconcile enemies, assist at funerals or other processions authorised by the Bishop, accompany the Blessed Sacrament, or, if unable, say a "Pater" and "Ave" when the bell tolls for this purpose.

The same indulgence whenever they recite these same prayers for departed members, whenever they recall to the right way those who have wandered from it, whenever they teach the ignorant the commandments of God and the truths necessary for salvation, or whenever they perform any other act of charity or piety.

The members, moreover, participate in all the good works practised in the confraternity.

*Admission into and obligations of the Confraternity of our
Lady Auxiliatrix of Namur.*

1. All priests who are members of the confraternity can, in the capacity of delegate of the Dean of St. Nicholas's at Namur, admit persons into the association. He should give them a certificate, signed by himself, expressing that he is a member of the confraternity, give the names of those he has received, and send it (post-paid) to the Reverend the Director of the Confraternity at Namur every year. He ought to state exactly the parishes and dioceses of those he has received, who become members, and are entitled to all the indulgences on the day of their admission, although not as yet enrolled in the general register.

The conditions to be fulfilled are the same as those of the confraternity of Munich, in every respect.

Although the confraternities of Munich and Namur are similar in the religious duties prescribed, still they are entirely distinct; and members of the confraternity of Namur are not entitled to the spiritual advantages of that at Munich, but they may be received if they desire it.

ARTICLE VIII.

CONFRATERNITY OF OUR LADY AUXILIATRIX OF MANS.

This confraternity was established by M. Pidoll, Bishop of Mans, in virtue of an apostolic indult of Gregory XVI., March 17, 1835. It is almost exactly similar, in the form of admission, the number and the days of indulgences, to the confraternity of Munich.

ARTICLE IX.

CONFRATERNITY OF THE HOLY AND IMMACULATE HEART OF MARY.

During a few years subsequent to the Revolution of 1830, M. Dufriche-Desgenettes, parish-priest of the church of Notre Dame des Victoires at Paris, seeing that all religious feelings were extinguished in his parish, and that all his labours to re-establish the faith were fruitless, formed the holy design of consecrating his parish to the Holy and Immaculate Heart of Mary, for the conversion of sinners. He formed an association, and obtained an approval of it from M. Quélen, Archbishop of Paris, Dec. 16, 1836. This association was afterwards formed into an archconfraternity, and endowed with numerous indulgences by Gregory XVI. April 24, 1838. It has since spread itself with wonderful rapidity throughout Europe, in America, Asia, Africa, and in the missions of Oceanica. The sudden

improvement of the parish of Notre Dame des Victoires, and a great number of marvellous conversions, cannot but convince pious Christians that the undertaking was inspired by God.

Conditions of Association to the Archconfraternity.

1. According to the brief of Gregory XVI., the priests of the church of Notre Dame des Victoires are directors of the archconfraternity in perpetuity. Therefore all applications for joining the archconfraternity, or forming particular confraternities, must be made to them.

2. Every particular confraternity ought to have the same name as the archconfraternity, (*ejusdem nominis*,) and the same end, (*ejusdem instituti*,) which is, to honour in a special manner the Holy and Immaculate Heart of Mary, to obtain, through her mediation, the conversion of sinners.

3. It ought to be canonically established by the Bishop of the diocese, and its rules should be approved by him.

4. Each association ought to have a register, on which the names of the members should be inscribed.

5. To obtain union with the archconfraternity, it is necessary to send to the priest of Notre Dame des Victoires a copy of the approved statutes, and beg that the confraternity in honour of the Holy and Immaculate Heart of Mary, established in the parochial church of N. N., or in the chapel of the community of N. N., may be regularly aggregated to his archconfraternity. The letter should be written in the name of the priest or superior, and signed by him.

The president of the archconfraternity requests also that the writer should give his baptismal name, and

some of the names of the members of the new confraternity, to be enrolled in the general register. When the confraternity has been once associated, it is not necessary to send the names of those who may afterwards become members.

In return, the president sends a letter of aggregation, which he recommends to be placed in the chapel of the Blessed Virgin.

6. With regard to the rules, it is not requisite that they should be the same as those of the archconfraternity; the only essentials are the same end and the same devotion. But there should be some public act as a bond of union amongst the members; such as the recital of the Litany, or of the Miserere, on Sundays, or at least from time to time. This should be followed by a "Pater" and "Ave," for the conversion of sinners.

Practices observed by Members of the Archconfraternity.

1. All who are desirous of participating in the advantages of the archconfraternity, ought to enter their names on the register of the confraternity they wish to join.

2. They ought to say daily "Hail Mary," for the intentions of the archconfraternity.

3. It is desirable that they should assist at the public exercises, and communicate on the feasts of the confraternity; but this is not necessary.

4. On the day of admission, members receive each an indulgenced miraculous medal, to be always carried; and the prayer on it to be frequently said.

Spiritual Advantages of the Archconfraternity.

1. A plenary indulgence on the day of admission; the conditions as usual.

2. A plenary indulgence at the hour of death to all the members who confess, communicate, and pronounce orally, or at least mentally, the Holy Name of Jesus.

3. A plenary indulgence for all the members who, having confessed their sins with sorrow, communicate on the Sunday before Septuagesima, the Circumcision of our Lord, the Purification, Assumption, Nativity, Annunciation, Conception, and the Seven Dolours of the Blessed Virgin, on the Conversion of St. Paul, and on the Feast St. Mary Magdalene.

4. A plenary indulgence to all members on the anniversary of their baptism, who recite daily the "Hail Mary" for the conversion of sinners, provided they confess and communicate on such anniversary.

5. An indulgence of five hundred days for all the members, and other persons, who assist at the Masses celebrated on Saturdays in honour of the Holy and Immaculate Heart of Mary, in the church or chapel of the confraternity, and there pray for the conversion of sinners.

6. When communion is required, it is not necessary that it should be received in the chapel of the confraternity.

7. The archconfraternity is useful to its members even after death, for a Mass is celebrated for the deceased members at Notre Dame des Victoires on the first Saturday of every month.

8. The archconfraternity prays specially for those recommended to it.

ARTICLE X.

THE CATECHISMS OF ST. SULPICE.

The institution of the Catechisms of St. Sulpice, at

Paris, is due to M. Ollier, who was nominated priest of that parish in 1643. The course of these Catechisms, which are given to this day, and which still produce wonderful effects, is contained in a work printed in 1831, entitled *Histoire des Catéchismes de Saint-Sulpice*.

By different grants of various Popes, and particularly of Pius VIII., a plenary indulgence, applicable to the souls in purgatory, was granted in perpetuity to those whom we shall mention below ; who, having confessed with sincere sorrow, shall receive the Holy Communion in the church of St. Sulpice at Paris, or in their own parish church, if a Catechism joined to that of St. Sulpice be given there, and shall there pray according to the usual intentions :

1. On days of confirmation, to all who shall assist at, and communicate during, the ceremony.

2. On days of solemn first-communions, to all who assist at, and communicate during, the ceremony.

3. To the children, aspirants to and members of the Catechisms, and to their relatives who shall communicate monthly in the chapels of the Catechism of Perseverance.

4. To the female aspirants and members who, having assisted for the space of a month at all the general meetings of their Catechism, shall communicate on the last day of the month, or on one of the days of the following week, in their chapel, or in any parish church.

5. On six days of the year to all the female members who have instructed ignorant girls for communion and confirmation ; these days are at their own choice.

6. To the directress of these members, one day during each month for the year of her presidency ; and to the other seven directresses of the association, four

days in their year of office; to be chosen by the president.

7. To the director of the Catechisms, and to the catechists, two indulgences a month.

There is also a partial indulgence—its length we do not know—for all the children who come to Catechism before the conclusion of the prayer by which the instruction is begun, and who do not leave before the signal is given.

A work, on the method of performing the Catechisms of St. Sulpice, explains the manner of affiliating to the association of St. Sulpice the Catechisms of Perseverance established in other places, and of participating in the indulgences stated above.

These Catechisms are most effectual means of doing good.

ARTICLE XI.

ON THE ASSOCIATION OF THE PROPAGATION OF THE FAITH.

On the 3d day of May, 1822, a few pious persons, full of zeal for the good of religion, founded at Lyons an association, the purpose of which was, to assist Catholic missionaries in spreading the light of faith in foreign lands. Its members implore the assistance of Heaven upon the labours of apostolic men, by a union of prayers and good works; and furnish them with proper means, by the alms they engage to bestow. The prayers are a Pater and Ave daily, with the invocation "St. Francis Xavier pray for us;" the alms are one halfpenny per week.

Pius VII. approving of this institution, granted to it, March 15, 1823, the following indulgences:

1. A plenary indulgence on the anniversary of its

institution, May 3, and on the Festival of St. Francis Xavier, its patron, or on one of the days during the octaves of these feasts ; provided the requisite conditions be fulfilled.

2. The same indulgence once a month for those who have said the prayers required. The conditions as usual, with the additional one of visiting the church or chapel of the association ; or, if there be none, the parish church.

3. One hundred days' indulgence for the members, every time they say the prayers of the association, give alms, attend at a meeting held for the missions, or perform any other work of piety or charity.

These indulgences are applicable to the souls in purgatory.

This admirable institution has increased very rapidly ; it is now spread throughout the whole world, and produces immense benefits.

The money collected is divided amongst different missions, or applied to the purposes for which they are given. An annual report of the amount, and of the distribution of the funds, is published. In order that the members may form some idea of the great good effected by their prayers and alms, the most interesting news of the missions is published in a pamphlet called "Annals of the Propagation of the Faith." These are given gratis to the members, one for every ten persons. Few persons are unable to take part in this holy work, and enjoy the great advantages attached to it.

The circumstance of alms being requested from the members is not contrary to the decrees of the Council of Trent, nor to the Bull of Pius V., mentioned above (Chap. VIII. Art. I.) ; for alms are not sought by publishing the indulgence : the distributors of these spiritual

favours cannot be suspected of looking to their temporal interests.

ARTICLE XII.

BRIEF REMARKS ON SOME OTHER CONFRATERNITIES OR RELIGIOUS ASSOCIATIONS.

Were we to speak of all other confraternities to which indulgences are attached, it would be necessary to extend this treatise to a great length; for, in Rome alone, there are nearly one hundred archconfraternities, all possessing different indulgences, and the power of communicating them to all confraternities lawfully aggregated to them.

The principal of these are :

1. That of the Holy Trinity *in Urbe*: its end is to entertain poor pilgrims who come to Rome to visit the holy places, particularly during the jubilee year. During the year 1825, they gave lodging to at least one hundred and twenty thousand.

Pius IV. formed it into an archconfraternity, by his Bull *Illiusque*, April 23, 1560, and empowered it to establish other confraternities, to aggregate them, and to communicate to them the favours it enjoyed. Gregory XIII. enriched it with indulgences; and Paul V. increased the number, Oct. 2, 1606.

2. The confraternity of the Holy Name of God, established or approved of by Pius IV., April 13, 1564, confirmed by Pius V., June 21, 1571, and endowed with many spiritual graces by Paul V., Oct. 31, 1606. Its object is to make some reparation for the outrages committed against God by blasphemers of His Holy Name.

3. In Europe, and in America, pious associations have been formed to honour, in a special manner, the Holy Name of Jesus. Clement VIII. highly approved

of these associations, and of the end they proposed, by the Bull *Cum sicut accepimus*, June 30, 1603, and attached to it many plenary and partial indulgences.

4. In the Bullarium, a confraternity of the Holy Ghost is mentioned, praised by Eugene IV., approved of by Sixtus IV., March 21, 1478, confirmed by Innocent VIII., March 21, 1486, and by Leo X., March 9, 1514. The design of this confraternity was to induce its members to contribute to the support of the hospital of that name.

5. Pius V. approved, by the Bull *Cum sicut*, 1572, of the Congregation of the Annunciation, established in the church of St. Mary's on the Minerva, for the purpose of portioning young women, and of assisting the poor and the infirm. Paul V. granted it several indulgences and favours by a constitution, dated Aug. 6, 1608.

6. Towards the middle of the sixteenth century, a congregation of pious persons was formed at Rome, who engaged to visit poor idiots, and to take particular care of them. Pius IV. formed it into an archconfraternity, Sept. 11, 1561, with the title of Our Lady of Pity, and granted it many indulgences, with the power of communicating them to other confraternities which it should lawfully aggregate.

7. The same Pope approved, by a long Bull, Nov. 17, 1560, of a confraternity of men, who engaged to perform the devotion of the Forty Hours, and at their own expense to bury poor deceased persons. He formed it into an archconfraternity, and conferred on it the power of aggregating other confraternities, and of communicating the indulgences he had granted them.

8. Pius V. recommended to all Archbishops and Bishops, by a constitution of Oct. 6, 1571, the formation of societies of zealous persons, who should assemble

at least on Sundays, in a church, or other becoming place, children and ignorant people, and teach them the first truths of Christianity. Paul V. applauded it, formed the confraternity, which was then in the Basilica of St. Peter, into an archconfraternity, entitled of the Christian Doctrine, by the Bull *Ex credito*, Oct. 6, 1607, and granted them many indulgences, with the power of communicating them to the confraternities they should aggregate.

9. There is a confraternity in honour of the Blessed Virgin, for the redemption of captives, called the Confraternity of Our Lady of Mercy; there is another for the same purpose, in honour of the Blessed Trinity. They are mentioned by Clement X., in a bull dated Feb. 11, 1673, wherein he confirms the indulgences granted by Paul V. in briefs dated Aug. 6, 1608, and Nov. 6, 1620, and confers new ones. The members wear the Scapular.

10. There are also confraternities of the Conception of the Blessed Virgin, the Visitation, Our Lady of Sorrows, St. John Baptist, St. Joseph, the twelve Apostles, St. Benedict, St. Scholastica, St. Roch, of the Crucifix, of Orphans, &c. &c.

11. Next in succession would come the third orders of religious institutes, particularly of St. Francis, the penitents of different colours, all of whom have their special privileges and indulgences.

ARTICLE XIII.

OF THE CONGREGATIONS USUALLY FORMED IN HOUSES OF
EDUCATION, AND SOMETIMES IN PARISHES.

These congregations, now very numerous, owe their origin to Father John Leo Flammingue, a holy Jesuit,

professor in the Roman College. In 1563 he began to assemble his scholars, after class, on certain days, to read to them books of devotion, and say a few prayers. In a short time, other scholars joined him, which induced him to perform these exercises on all Sundays and festivals, and to give them fixed rules ; it increased still more, until formed into an association under the name of the Annunciation of Mary.

This pious institution produced such admirable effects that Father Aquaviva, General of the Society, solicited an approbation from the Holy See, and begged His Holiness to confer indulgences upon it to favour its progress.

Gregory XIII., satisfied with the report made to him, published, Dec. 5, 1584, the Bull *Omnipotentis Dei*, in which he praises the Society of Jesus for their labours, their virtues, and their wonderful success in the education of youth ; he then approves of the congregation of scholars entitled Congregation of the Annunciation, enriches it with numerous indulgences, and confides its direction to the General of the Jesuits ; and during the time between the death of a General and the election of his successor, to the Vicar-General of the Society. His Holiness permits him to establish confraternities under the same title in other colleges under him, to associate them to the first, and communicate to them the indulgences it possesses ; to give them rules and regulations, which he may alter or modify as he thinks expedient, and to visit them all without exception, either in person or by a delegated priest.

Sixtus V. confirmed all these privileges in a Bull of January 5, 1587, and allowed the establishment in all the Jesuit colleges of congregations of scholars only, or of the faithful only, of both sexes, under the title of the

Annunciation, or any other name; to have several in the same place, or the same church, and to communicate to them all the spiritual graces conferred, or hereafter to be conferred, on the first congregation.

The Society, raised from its ruins in 1814 by a Bull of Pius VII., was again put in possession of the Roman College in 1824, and to its direction was again confided the celebrated congregation which so long flourished in that establishment. Leo XII. confirmed, by apostolic letters of May 19, 1824, and March 7, 1825, all the privileges conferred by his predecessors on this pious association.

Indulgences granted to the Congregation of the Annunciation.

The Plenary Indulgences.

The members of the congregation may gain a plenary indulgence :

1. On the day of their admission, provided they be truly contrite for their sins, confess them, and communicate in the chapel of the association, if possible, or in any other.

2. At the hour of death.

3. On the festivals of Christmas and the Ascension, of the Annunciation, Assumption, and Nativity of the Blessed Virgin, on the conditions of confession and communion.

4. At all the meetings ordered by the director; the conditions, confession, communion, visiting the chapel of the congregation, and there praying for peace amongst Christian princes, extirpation of heresy, &c. But if there are several meetings during the week, only one indulgence can be gained.

5. If the meetings be held in the evening, communion

may be received in the morning, or on the following day.

6. The members of the congregation may also gain this plenary indulgence, granted for attending the meetings, twice in the year, without being obliged to visit the church or chapel of the congregation, provided they visit some other church, there make a general confession of their whole life, or a review since the last general confession, and receive the Holy Communion.

7. A plenary indulgence on the feast of the Annunciation, and also on the festival of the second patron, if there be one; the conditions as usual.

8. If either of these festivals be transferred, the indulgence is transferred with them.

9. These two indulgences may be gained by those who are not members, if they confess, communicate, and pray with the ordinary intentions, in the chapel of the congregation.

Partial Indulgences.

An indulgence of seven years may be gained by all the members who perform the following works of piety:

1. To attend at the funeral of a fellow-member or other person.

2. To pray for souls in their last agony, or for a deceased person when the death-bell rings.

3. To be present at any pious assembly, private or public, at Divine worship, sermons, and spiritual instructions.

4. To assist at the office of the Dead performed for a deceased member, or other departed soul.

5. To hear Mass on a week-day.

6. To examine one's conscience in the evening.

7. To visit the sick in hospitals or private dwellings.

8. To visit prisoners.

9. To reconcile persons at enmity.

10. Members who are absent may gain the same indulgence, by performing the same works of piety, and visiting the church or chapel of the place where they are. Also those who leave the colleges or the parishes in which they were members of the congregation, may continue to be members, and to gain the indulgences, by fulfilling the requisite conditions.

11. All the members who, on the days fixed for the stations¹ at Rome, visit the chapel of the congregation, or the church of the place where they are, if elsewhere, and recite seven "Paters" and "Aves," may gain the same indulgences as if they visited the stations in or out of Rome.

¹ Rome was anciently divided into seven ecclesiastical districts. The public offices of the Church, at which the Pope usually presided, were performed in these churches, on festivals, in each in its turn. At the conclusion of the ceremonies, the deacon announced in which church the following festival would be observed. The people and clergy went thus from church to church to assist at the solemn offices; and these are termed the stations of Rome. St. Gregory regulated them in the order given in the Roman Missal (Fleury, liv. xxxvi. no. 16). These stations are no longer visited; but to preserve the remembrance of them, the Popes have granted great indulgences to all who shall visit the basilicas in which the stations ought to take place, according to the ancient custom.

The days of the stations are, the Circumcision, Epiphany, Septuagesima, Sexagesima, Quinquagesima, all the days of Lent, Easter Sunday, and the days of its octave, St. Mark, the Rogation Days, Ascension, the vigil of Pentecost, Whitsunday, and all the days of its octave, all the Ember Days, the four Sundays of Advent, Christmas Eve, the three Masses of Christmas Day, St. Stephen, St. John, and the Holy Innocents.

Indulgences applicable to the Dead.

1. These indulgences are applicable to the souls in purgatory, the plenary equally with the partial.

2. The altar of the congregation is privileged for every priest who celebrates Mass on it for a deceased member.

3. Priests who are of the congregation have the personal privilege of a privileged altar, wherever they celebrate Mass for a deceased member.

Other Privileges.

Kings, princes, dukes, and in general all who have sovereign authority, and their relatives to the second degree of consanguinity, if they request to be enrolled among the members of the first congregation, or of any other lawfully affiliated congregation, may gain all the indulgences here mentioned, by fulfilling the requisite conditions, and visiting the chapel of the congregation, or any other they please.

All the faithful who visit the Blessed Sacrament, whilst exposed during three days, with the Bishop's permission, in the chapel of the congregation, and there pray and fulfil the requisite conditions, may gain the same indulgences as if they assisted at the devotion of the Forty Hours.

Also a plenary indulgence to those who go through the exercises of a retreat during eight days, or during seven, six, or five, if unable to do more.

These various indulgences were granted by different Popes, from the reign of Gregory XIII. to that of Pius VI. They were examined and sanctioned by the Congregation of Indulgences, March 6, 1776.

They were faithfully copied by us from a work printed in 1824, with approbation, containing the rules and privileges of the first congregation established in the Roman College. Hence there can be no doubt of their authenticity.

Conditions for gaining the Indulgences of the Congregation.

Congregations may be formed of men, of women, of scholars, of artisans, of nobles, of married persons, and of unmarried persons, each united in one association, or divided into classes, as localities or the good of souls may require, regulated on the same principle as those in Rome, with a director, a prefect, assistant, a secretary, and other officers; but these particular congregations can nowise partake of the privileges and indulgences mentioned above, unless duly joined to the Congregation of the Roman College.

To obtain this favour, it is necessary to send to the secretary at the college a petition, addressed to the prefect and his assistants, containing the state of the congregation to be established, the name of the mystery of the Blessed Virgin in honour of which it is to be consecrated, and its secondary patron, if it have one, and stating of what classes of persons it is composed.

If the congregation be already organised, it is the duty of the director to make the application; but if not, it belongs to the priest who is desirous of establishing it in his church. But for this institution, no less than for all others, the Bishop ought to be consulted, and his permission obtained: he has the right of examining the rules, and modifying them as in his prudence he may think proper. The Bull *Quæcumque*, which gives this power to Bishops, exempts no association whatever.

The congregation ought to have a register, containing the rules, the episcopal approbation, a substantiated and authentic account of its establishment, the diploma of aggregation, the names of its members, &c.

M. J. B. Bourdier-Delpuits, director of a new congregation, which he founded at Paris, Feb. 2, 1801, presented a petition to Pius VII. during his stay in that city, and obtained by word of mouth, on Jan. 24, 1804, a concession of all the indulgences granted by former Popes to the congregation at Rome. This congregation had also the power of canonically aggregating other confraternities; but now that the first congregation has regained all its privileges and rights, it alone can admit others to the participation of the indulgences and privileges it enjoys. This we learned at the Roman College.

Hence it follows, that all other congregations founded by priests or bishops cannot be certain as to gaining the indulgences above mentioned, unless duly affiliated to the congregation of Rome.

Remarks on the Utility of Confraternities, and the Obligations contracted in them.

After having spoken in detail of the advantages derived from confraternities or congregations, it would perhaps be useful to speak also of the great benefit accruing to all who join them. Many fear to enter because they regard the prayers to be said as onerous. St. Francis of Sales requested to be received into all confraternities lawfully established; and his reason was, that he could always gain, but never lose. To be entitled to the indulgences, and to participate in the good works of the members, a person has merely to obtain admission; from that moment all his good works, whether of obligation or not, are united to those of the

other members, and thereby are increased in value. The pious practices usually recommended in grants of indulgences are merely counselled for the public and private good, with promises of special indulgences for all who perform them. In the confraternity of the Scapular, for instance, it suffices to wear the scapular with reverence, in token of submission to the Blessed Virgin. The indulgences gained by saying the Litany, or other prayers, are over and above the indulgences gained for the mere wearing of the scapular.

The devotions required by the Popes are never obligatory; a person by omitting them does not sin, but loses the indulgences.

Hence it is useless to trouble one's self about having omitted certain practices to which indulgences are attached. It is also wrong to prefer the fulfilling of these minor points to matters of obligation. A person should first perform his duty, and then, according to time and inclination, say such prayers as have indulgences attached to them; but all should guard against burdening themselves to such a degree as to lose peace, and that freedom of soul which is necessary in the service of God.

This caution, however, need not prevent us from entering confraternities, which require no more than we are accustomed to do daily; such as those of the Rosary, the Scapular, the Sacred Heart, &c.

PART IV.

THE JUBILEE.

THIS fourth part may be divided into five chapters :
1. on the name and the different kinds of jubilees ; 2. on what is necessary for gaining a jubilee ; 3. privileges of a jubilee ; 4. persons capable of gaining the jubilee ; 5. the suspension of indulgences during a jubilee.

CHAPTER I.

ON THE NAME AND DIFFERENT KINDS OF JUBILEES.

THE learned are not agreed upon the etymology of the word jubilee, but allow that it may be used in the sense of joy and gladness. In the Old Law it signified a solemn festival, which continued during a whole year. God commanded man to labour six days, and to rest on the seventh, which he wished should be consecrated to Himself. He also ordered Moses to count the years, in weeks of seven years each. Moreover, the Lord commanded : " Six years thou shalt sow thy ground, and gather the corn thereof ; but the seventh year thou shalt let it alone, and suffer it to rest, that the poor of the people may eat ; and whatsoever shall be left, let the beasts of the field eat it : so shalt thou do with thy vineyard and thy olive-yard." (Exodus xxiii. 10, 11.) And also : " Thou shalt number to thee seven weeks of years ; that is to say, seven times seven, which together make forty-nine years. And thou shalt sound the

trumpet in the seventh month, the tenth day of the month, in the time of the expiation in all your land. And thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of thy land ; for it is the year of jubilee," &c. (Leviticus xxv. 8, 9, 10, &c.) All debts were to be remitted, slaves returned to their families, the land was not cultivated, and what it produced spontaneously belonged to the poor. In imitation of this ancient jubilee, the Church opens her treasures at certain periods, and solemnly grants to her children many great favours and graces. Thus the jubilee of the New Law is a plenary indulgence attached to the performance of certain works of piety which are prescribed, and which are accompanied by particular privileges.

There are two kinds, the ordinary and the extraordinary jubilee.

The ordinary jubilee takes place at Rome every twenty-five years, and continues during one year. It is then extended, by an express Bull, to all the dioceses of the Catholic world ; but its duration is shorter.

The extraordinary jubilee is granted on particular occasions, such as the crowning of a new Pontiff, the obtaining a special grace from Heaven for a certain kingdom or province, the averting a public calamity, &c.

We shall speak of them more at length in three articles : 1. the ordinary jubilee at Rome ; 2. the ordinary jubilee in the other dioceses of the world ; and 3. the extraordinary jubilee.

ARTICLE I.

THE ORDINARY JUBILEE AT ROME.

We shall treat first of its history ; and secondly of its ceremonies.

SECT. 1. *History of the ordinary Jubilee at Rome.*

When this jubilee commenced we are at a loss to ascertain. Towards the close of the year 1299, it was reported, that in Rome all who should visit the churches of St. Peter and St. Paul, would gain a great indulgence. On the 1st of January of the ensuing year, a crowd of people flocked, as by inspiration, to the church of St. Peter. An Italian, who had attained his one hundred and seventh year, was conducted to Boniface VIII., and told that Pontiff that his father had specially commanded him to visit Rome in the year 1300, if alive; and to visit the church of St. Peter, in order to gain the plenary indulgence, as he himself had gained it in the year 1200. Several other Italians, and two aged men from the diocese of Beauvais in France, confirmed this oral tradition.

The Pope having taken the advice of the Cardinals, then issued the Bull *Antiquorum*, Feb. 22, in which he declares, that as several indulgences had been granted by his predecessors to all who should visit the churches of St. Peter and St. Paul, he renewed them all; and to honour still more the holy Apostles, he granted for the year 1300, and every succeeding hundredth year, a plenary indulgence to all who, being sincerely sorry for their sins, faithfully confess them, and visit the churches of St. Peter and St. Paul during thirty days successively, or at intervals, if inhabitants of Rome, and during fifteen days successively, or at intervals, if strangers. It is also stated, that the effects of this grace would be proportionate to the devotion manifested in visiting the churches.

The conflux of pilgrims was so great, that during the whole of the year there were, on the average,

200,000 strangers in Rome ; nevertheless, there never was any want of provisions, which was looked upon as a miracle.

In 1342, the people of Rome sent a deputation to Clement VI., then residing at Avignon, and begged his Holiness to shorten the term 100 years, fixed by Boniface VIII., as being much longer than the ordinary life of man.

In compliance with their request, the Pope issued a Bull, dated Jan. 8, 1343, by which he ordered that the jubilee should take place every fifty years, as among the Jews. Consequently the jubilee was celebrated at Rome in 1350, and was still more numerous attended than in 1300. The pilgrims amounted to some millions in number, the whole city was thronged, and crowds sought the tombs of the Apostles.

Another Bull respecting the indulgences of the jubilee, dated June 28, 1344, has been attributed by some to Clement VI. ; but it is generally considered apocryphal, for several substantial reasons. It is ridiculous, and full of absurdities : for instance ; the angels are requested to be diligent in carrying to heaven with speed, the souls of those who should die after having gained the jubilee ; general permission is given to monks to go to Rome, against the will of their superiors, &c.

Urban VI., reflecting that many persons would still be incapable of ever participating in the benefits of the jubilee, determined to abate the period of fifty years. By a constitution of April 11, 1389, he ordained that, in memory of the thirty-three years our Saviour lived on earth, the jubilee should henceforth take place every thirty-three years ; and fixed the year 1390 for the following jubilee. The schism of the west prevented this

third jubilee from being so numerously attended as the preceding two.

Nicholas V. published, in 1449, the jubilee for the following year, and on Christmas-eve opened the *holy door*¹ with great solemnity; he restored the regulation of the Bull of Clement VI., and ordered that the jubilee should be observed every fifty years. The concourse of pilgrims was immense throughout the whole year.

Paul II., no less than Urban VI., was convinced that many persons would never enjoy the privilege of a jubilee, if celebrated only once in fifty years; wherefore by a Bull, dated April 19, 1470, he ordained that it should be given once every twenty-five years, commencing from the year 1475; which term has been observed ever since. Sixtus IV. published the jubilee four years after.

SECT. 2. *Ceremonies of the ordinary Jubilee at Rome.*

The jubilee of the holy year is solemnly published on the Ascension-Day of the preceding year, at the great porch of the Basilica of St. Peter, in the Latin language only, at the sound of trumpets, as formerly among the Jews. This same publication is made again, in Latin and in Italian, at the gates of the Quirinal Palace, on the fourth Sunday of Advent; or on the third, if the fourth be Christmas Eve.

On Christmas Eve, before the first vespers, the Pope intones the *Veni Creator* in the Sistine chapel, proceeds in procession with great splendour to the *holy door*, under the vestibule of St. Peter's, and ascends his throne. The hymn ended, he receives from the Grand-

¹ The holy gate is one of the portals of St. Peter's church, which is never opened except during the jubilee year: at other times it is always walled up.

Penitentiary a silver hammer, gilt, approaches the wall which closes the door, and strikes it three times, each stroke being harder than the preceding, and at each he sings a versicle, to which the chanters answer; he then reascends his throne, and gives the signal for throwing down the wall, which is previously prepared. He then sings several versicles, and a prayer, during which the stones and rubbish are removed: the Penitentiaries of the basilica, in albs and chasubles, wash the steps and the pavement with sponges dipped in holy water, and dry them with white linen. The Pope then approaches the holy door, with a cross in his hand; kneels and prays; having risen, he intones the *Te Deum*, and enters first; he is followed by the Cardinals, a numerous train of clergy, and all the procession.

Whilst this ceremony is being performed at St. Peter's, three Cardinals, or other ecclesiastics, specially delegated by the Pope to this office, do the same at the churches of St. John Lateran, St. Mary Major, and St. Paul. This last basilica having been destroyed by fire in 1822, Leo XII. appointed the church of St. Mary *Transtevere*, beyond the Tiber, for the stations, in place of St. Paul's.

The origin of this magnificent ceremony is involved in uncertainty; some affirm that it is of very early date; but the opinion is, that it was instituted by Alexander VI. at the opening of the jubilee in 1500.

The closing of the jubilee is performed with equal solemnity on the same day of the following year. His Holiness sings the first vespers of Christmas in St. Peter's; at the end he intones the Antiphon *Cum jucunditate exhibitis*. All the assistants pass through the holy door, followed by the Pope; he then blesses the stones and mortar to be used in walling it up; places some

mortar with a silver trowel in the middle, on the right and on the left, and on it lays three stones, one in the middle, one on the right, and one on the left. The Grand-Penitentiary does the same; and four Penitentiaries of St. Peter, in albs and chasubles, lay each three stones. Twelve cases of gold and silver medals are enclosed in the wall, to commemorate the ceremony; the master-masons then finish the work, and put a brass cross in the wall. The ceremony is concluded by the Pope's solemn benediction given to all present.

The same ceremony is performed in the three other churches by the three Cardinal Legates.

ARTICLE II.

THE ORDINARY JUBILEE IN THE OTHER DIOCESES OF THE CATHOLIC WORLD.

The Popes have always invited all Christians to visit the tombs of the Apostles at Rome, to enliven their faith, and gain the jubilee indulgences; but have never commanded it. That they permitted with great reluctance the jubilee to be gained at any other place than Rome, is true; nevertheless, after the jubilee fixed by Urban VI. for the year 1390 was over, Boniface IX., his successor, granted an indulgence-year to the town of Cologne; so that its inhabitants, and all who should go thither during the year 1391, visit certain churches, and in them make their offerings, might gain the same plenary indulgence which was attached to the stations at Rome.

In the following year the same favour was granted to the city of Magdeburg; and the same Pope subsequently conferred this privilege on Meissen, Prague, and other towns of Germany, for some months only. These proclamations attracted immense crowds.

After the jubilee at Rome in 1450, Nicholas V. granted, in the following year, to the Poles, at the request of Cardinal Sbignée, Bishop of Cracow, the jubilee indulgence; and dispensed with the journey to Rome, on condition of their giving, by way of alms, half of the expense they would have incurred by the journey to and from Rome, to defray the costs of the war against the Turks.

Since that time the same favour has been frequently granted to the foreign churches in Rome, without exacting any thing in return: they wished to avoid all suspicion of seeking temporal emoluments, and to conform to the decrees of the Council of Trent, which forbid the procuring of money by indulgences. (Sess. 21, cap. 9.)

The extension of the jubilee ought to be published in other dioceses by the Bishops, according to whatever form they may prefer, after having examined the Bull, and ascertained its authenticity; for the Councils of Lateran, Vienne, and Trent have not excepted the jubilee from the forms prescribed for other indulgences.

It is not sufficient to know, from private sources, that the Bull of extension has been published at Rome; before its publication by the Bishop, no one can participate in the indulgence. Such is the more common opinion, the safest, and the only one to be followed.

Nevertheless, in heretical and infidel countries, colonies, and other places without Bishops, the missionaries, after being satisfied as to the authenticity of the Bull, are the persons to publish it. This is usually mentioned in the Bulls: "*Et ipsis deficientibus* (bishops), *per eos qui ibi curam animarum exercent*," &c.

The length of the jubilee, in different dioceses, is ruled by the Bull itself, which should be examined and complied with. Benedict XIV. granted six months, in

the year 1751 ; Pius VI. six months, in 1776 ; and Leo XII. six months, for 1826 ; as may be seen in his Bull *Exultabat*, Dec. 25, 1825.

QUESTION. *If the Pope should die before the expiration of the term fixed for the jubilee, may the faithful still continue to gain it ?*

The death of Innocent IX., in 1591, in the middle of a jubilee he had granted, gave rise to a controversy on this point. Some divines maintained that the jubilee proceeded, and might be published by the Bishops, in their respective dioceses, after the death of the Pope : others, on the contrary, maintained that it expired with him who gave it ; and that, from the moment of his death, no person could gain it, although the death of the Pope were unknown. Others said that it might be gained by all who were ignorant of the Pope's decease. There can be no doubt, however, of the validity of absolution from censures and reserved cases, nor about the commutation of vows ; because a jurisdiction, validly given, subsists until lawfully recalled ; but the revocation cannot be valid, unless clearly and positively announced. This opinion, given by Collet (*De Jubileo*), and many other divines, appears well founded.

But with respect to the gaining of the jubilee indulgences, a distinction should be drawn ; an extraordinary jubilee, given for a reason which ceases to exist at the death of the Pope, ceases also ; for it would otherwise exist without cause : such was the jubilee of Innocent IX., the object of which was to obtain for this Pope the grace of governing the Church well. Consequently it could not be published, nor the faculties conferred by it used. Such was the opinion given by the Jesuits of Padua and Milan. A Bishop of Italy received the

same answer from Rome on the same subject. (Collet, p. 97.)

But an ordinary jubilee, given for some reason unconnected with the Pope, might, in our opinion, be published, and continue to be gained by the faithful, after the death of the Pope; because the fundamental reason for which it had been given would still subsist.

ARTICLE III.

THE EXTRAORDINARY JUBILEE.

Extraordinary jubilees are granted by Popes to all the faithful, for some general reasons; or to particular countries, for special reasons.

Leo X. granted an indulgence of this kind, in the year 1518, to the Poles, in order to induce them to enter the league against the Turks: this was the first jubilee of this nature.

Paul III. published a similar one at Rome, July 25, 1546, to implore the Divine mercy during the weight of evils with which the Church was burdened by heresy, and to obtain a successful issue for the war he thought himself obliged to make against the Protestants, whose stubbornness would yield to no merely persuasive courses.

Pius IV., having with great difficulty revived the Council of Trent, which had been interrupted during eight years, published on Nov. 15 a universal jubilee, to obtain the assistance of the Holy Spirit in this great undertaking. (*Continueur de Fleury*, t. 31, p. 499.)

Sixtus V., on ascending the Chair of St. Peter, published a universal jubilee, May 25, 1585, to be gained during that or the following week at Rome; and in other parts of the world, during the week imme-

diately after receiving the news, or the week following that; thus this jubilee could be gained during two weeks only. The intention of the Pope was, to draw down the blessing of Heaven, that he might govern the Church well.

Since Sixtus V., almost all the Popes have granted an extraordinary jubilee, of a fortnight's duration, *to obtain a blessing on their Pontificate*. In the *Bullarium* may be seen the constitutions, *Quod in omni vlt*, of Paul V., June 28, 1606; *Spiritus Domini*, of Gregory XV., March 26, 1620; *Æternis rerum*, of Urban VIII., Oct. 22, 1623. This jubilee was in the form of the Devotion of the Forty Hours: its duration was but of two weeks.

It is useless to cite the intermediate Popes who have given jubilees for the same purpose on their election to the Papal dignity. Pius VI. being elected in the year 1775, published the ordinary jubilee of the twenty-fifth year, and without giving one for his election. Pius VII. and Leo XII. gave no jubilee; the first because of the wars of Italy, which prevented him from publishing that of 1800; and the second because the year of his election was too near the holy year. Pius VIII. Gregory XVI. (and our Holy Father Pope Pius IX.) granted this favour.

Paul V. published a universal jubilee, June 12, 1617, to obtain from Heaven a cessation of the evils which then afflicted the Church: he granted to the faithful, and to confessors, particular privileges concerning jurisdiction, censures, and vows.

A similar jubilee, for the same intentions, was given by Urban VIII., Nov. 12, 1629, who also granted great privileges to confessors, in favour of those who wished to profit by it. He continued the same jubilee during the following year, to thank God for the cessation of part of the evils from which the world had prayed to

be delivered: it was subsequently lengthened twice, first for three months, and afterwards for two months more. (*Constit.* 109 et 111.)

Clement XI. also granted two jubilees extraordinary; one in 1706, which specially regarded France, and which was intended to procure peace between Christian princes; the other in 1715, to obtain the Divine protection, and the failure of the formidable expedition which the Turks were preparing against Venice.

Cardinal Caprara, legate *a latere*, published, in the name of his Holiness Pius VII., April 9, 1802, a plenary indulgence in the form of a jubilee, to be gained during thirty days, to thank the Almighty for the re-establishment of the Catholic religion in France after the Revolution. The people crowded from all parts, they eagerly grasped at the favour which was offered to them, and the new pastors were blessed with the greatest consolations in their laborious task.

Gregory XVI. also granted a jubilee, with many privileges, Feb. 22, 1842, to obtain the peace of the Church in Spain.

Pius IX. granted a jubilee, Nov. 20, 1846, to obtain from God the grace of governing the Church.

CHAPTER II.

THE CONDITIONS OF THE JUBILEE.

To obtain the grace of the jubilee, it is necessary to perform with exactness and fidelity the works of piety prescribed by the Pope, and in the manner set forth by the Bishops in their pastorals. These works are common to ordinary and extraordinary jubilees, or sometimes peculiar to the extraordinary.

ARTICLE 1.

THE WORKS OF PIETY COMMON TO ORDINARY AND EXTRAORDINARY
JUBILEES.

These may be reduced to four : 1. The procession by which the jubilee is opened ; 2. confession ; 3. communion ; and 4. the stations, or a visitation of the churches specified, wherein prayers should be offered according to the intentions of the Pope.

SECT. 1. *The Procession.*

In a great number of the Bulls, and especially in those of former times, a procession was prescribed for the opening of the jubilee ; it always took place at Rome. As the Popes use decided and positive terms on this point, a Bishop who should have failed to order it in his diocese, or a priest who should fail to have it, would have sinned mortally. (Ferraris, *Jubilee*, art. 3, no. 3.) Nevertheless, the form of the Bulls being disjunctive, and leaving it to each one's option to assist at the procession, or visit one or more churches, the faithful may follow the procession, or go direct to the church or churches to which the procession moves. One of these methods will suffice for the stations of one day, provided that, in the latter case, all the churches named be visited with the intention of performing the stations.

SECT. 2. *Confession.*

On this point it would be well to refer to what has been said in the earlier part of the treatise, on confession as required for the gaining a plenary indulgence. According to the decree of the Congregation of Indulgences, and the approbation thereof by Clement XIII., we may

conclude that confession is prescribed, in the words *rite confessis*, as essential in order to gain the jubilee, and consequently that it is necessary even for those who have venial sins only to confess.

Collet (*Tractatus de Jubilæo*, p. 165), Ferraris, and the generality of divines who have written since this decree of the Congregation, suppose that confession cannot be prescribed as an essential condition of the jubilee; whence they conclude that it is not necessary for those who have but venial sins to confess, unless expressly mentioned in the Bull. But Benedict XIV., who was a stranger to no question in theology, solved the difficulty in his Bull *Convocatis*, Nov. 25, 1749, which says (No. 46) that sacramental confession is necessary for the effect of the jubilee in all, even in those who have venial sins only to confess.¹ Leo XII. says nothing on this point. The rules laid down by Benedict XIV. can in no case be dispensed with. Hence it follows :

1. That if a person could not possibly confess, or if he confessed to a priest not approved of by the Bishop, or if the confessor refused absolution even unjustly, he could not gain the jubilee; and *a fortiori* if he made a sacrilegious confession.

2. That a person would not gain the indulgence if he deceived himself, and mistook for a proper contrition, what only appeared to be such; because a confession which reconciles with God is prescribed.

It is nevertheless allowed that, notwithstanding the clause *rite contritis*, an imperfect contrition, which, in conjunction with the sacrament of penance, justifies the

¹ Cum confessio sacramentalis in hoc jubilæo sit opus injunctum, peragenda etiam ab eo qui solis peccatis venialibus teneatur, si hoc lucrari jubilæum velit.

soul, is sufficient to fulfil the intentions of the Pope, such being the natural meaning of the words.

QUESTION 1. *When must this confession be made? At the commencement, the middle, or the end of the prescribed works of piety?*

Nothing is commanded on this point, consequently nothing is essential: the only thing required is, that the soul should be in the state of grace at the termination of the devotions, &c. prescribed, because it is at that moment the indulgence is applied. It would, doubtless, be of greater advantage to perform every thing in the state of grace, and to make the confession in the beginning. Benedict XIV. (Encyclical Letter, *Inter præteritos*, no. 73) exhorts the faithful to this, and confessors ought to advise it to their penitents, but not oblige them.

If a person falls into mortal sin between his confession and the last devotion, he ought to have recourse to the sacrament of penance a second time; without this he cannot gain the indulgence. But he who, in his confession, should have omitted a mortal sin through inculpable forgetfulness, is not obliged to make a second confession; for the first having been sacramental, he has complied with the Pope's intentions, and effected his reconciliation with God. It is sufficient to mention the sin forgotten in the next confession, if he confesses frequently, or as soon as convenient, if he does not often confess. (Colet, p. 175.)

QUESTION 2. *Is a person obliged to confess twice, who is bound to make his Easter communion, but who also wishes to gain the jubilee?*

We have never seen this question discussed; but we

are of opinion that one confession will suffice, if made with the view of gaining the jubilee; because sacramental confession is an essential condition of the jubilee, but is necessary for Easter communion as a preparation only. Besides, confession for the jubilee is a sufficient preparation for the paschal communion.

But when a person has not confessed during the year, the Council of Lateran obliges him to confess at Easter; and a work of piety, which is of obligation under another title, will not suffice, according to Benedict XIV., for the jubilee. Hence many conclude that two confessions are required, one to satisfy the precept of the Church, and another to fulfil the conditions of the jubilee; this opinion is certainly the most secure, but we would not enforce it.

Confession being declared a part of the works prescribed, ought to be made within the time specified for complying with the conditions of the jubilee; the concession of Clement XIII., or particular indults, are of no service in this case.

SECT. 3. *Communion.*

If the Bull of the jubilee grant an indulgence to all who have confessed and communicated, in the words, "*Omnibus confessis et sacra Communione refectis*," Ferraris decides, without hesitation, and many other divines of authority appear to be of his opinion, that a communion made four or five days before the opening of the jubilee will suffice. But the words of the Bull leave no room for doubt; and even supposing that it might possibly suffice, the most secure opinion should be followed. It is our firm belief that the communion ought to be made within the time specified for the gaining the jubilee.

A sacrilegious communion will not suffice ; for that is certainly not a real communion, such as is prescribed, but a most horrible crime.

It is of great advantage to conclude the devotions of the jubilee by communion, because at that moment the soul is most disengaged from all sin, and open to the motions of fervour, by which the application of the indulgence is rendered more sure, and its fruits more abundant.

QUESTION 1. *Will a communion which is made by a person who really thinks he is in a state of grace, when he is not, suffice for the jubilee ?*

Some answer in the negative, because such a communion is not vivifying, and consequently not such as is required by the Pope. Moreover, to obtain the beneficial effects of the jubilee, it is necessary to be free from mortal sin ; but the person in question is not in a state of grace, consequently his communion will not suffice. This opinion is maintained by Viva, and it certainly is not without foundation.

Other divines, however, make a distinction : this person either has a sufficient contrition to be justified by the sacrament of penance when it is administered to him, in which case the Holy Eucharist received *bona fide* remits his sins, and he gains the jubilee ; or he has not even that degree of contrition just mentioned, and consequently cannot gain the jubilee.

If a person were unable, though inculpably, to communicate within the time fixed, or were to break his fast involuntarily on the last day of the jubilee, he would not thereby necessarily be deprived of the indulgence ; his confessor would have the power of prolonging the jubilee in his regard, or of changing the obliga-

tion of communion into some other act of religion, piety, or charity ; of which we shall speak later.

QUESTION 2. *Will one communion satisfy for an Easter communion and a jubilee ?*

No ; for we stated in p. 74, and Benedict XIV. decides, that a work of piety due by a previous obligation will not suffice for an indulgence. Many disputes on this point arose in France in 1826. The Archbishop of Paris wrote to Rome, and was answered : “ That the Easter communion and the communion of a jubilee are two different obligations, which cannot be satisfied by one communion.” (*L'Ami de la Religion et du Roi*, No. 2214, p. 197.)

SECT. 4. *Visits to the Churches.*

1. In all the Bulls concerning jubilees, visiting churches is mentioned. The church being the house of God, the residence which Jesus Christ personally inhabits, the place where the great mysteries of religion are daily celebrated, it is but natural that it should be the object of our pious affection ; and it cannot be doubted that to visit churches in a spirit of faith and devotion is most pleasing to God. Hence we must not be surprised that the Popes and Bishops make it an indispensable condition on which certain indulgences are to be gained, particularly those of the jubilee.

2. At Rome, a visit is prescribed to the four basilicas, mentioned above, of St. Peter, St. John Lateran, St. Mary Major, and St. Paul, thirty times during thirty days, consecutive or at intervals, for those who live in Rome and the environs ; and fifteen times during fifteen days, consecutively or otherwise, for strangers. In other

dioceses also, visits should be made to four churches designated by the Bishop or his delegate : in the number should be the principal churches of the diocese, the cathedral in the town where the Bishop resides, and in other places the parish churches. The stations cannot be divided, so as to perform part on one day and the other part on the next. However fatigued a person may be, it is necessary, for the valid visitation of the churches, to visit the four basilicas on the same day. This is clearly contained in the Bulls. But it is not necessary to go on foot ; it is lawful, though less meritorious, to go on horseback or in a carriage, from one to another. There is no difficulty on this point ; we saw this frequently practised in Rome, in the year 1825, by very pious persons.

3. As the manner of counting the days is twofold at Rome and throughout the Catholic Church, a dispute has arisen as to whether the visitation of the churches should be made within the civil or ecclesiastical day. Plausible reasons are adduced on both sides. Benedict XIV. terminated the discussion by declaring in his Bull *Peregrinantes*, for the jubilee of 1750, that each person might follow his own inclination as to which of the two he would adopt. The same was decided by Clement XIV. and Pius VI. in 1774 and 1775 ; and by Leo XI. in two Bulls, one in 1824, and the other in 1825.

In extraordinary jubilees, which continue during fifteen days only, the number of visits required by the Bulls is less.

QUESTION 1. *Is it necessary, in order to gain the jubilee at Rome, to enter the basilicas by the holy door ?*

This question is generally answered in the negative, for no Bull has hitherto prescribed it as an essential

condition. Benedict XIV. formally stated in his Bull *Convocatis*, of Nov. 25, 1749, sect. 49, that it was not of obligation.

QUESTION 2. *Do those who, having commenced their journey to Rome, die on the road, or are detained by sickness or other cause, or, being arrived at Rome, are unable to finish or even commence their stations, gain the indulgence?*

Benedict XIV., in his Bull *Peregrinantes*, sect. 7, declares that persons in any of these cases do gain the indulgence by confessing and communicating. The same favour was granted by Clement XIV. and Leo XII.

QUESTION 3. *Is it necessary to say any prayers in visiting the churches?*

In the first place, it is certain that the Popes require an act of religion; consequently they who visit the churches through curiosity do not fulfil the requisite condition. Moreover, the Bulls require that the faithful should there pray with devotion. It is the custom in Rome to say the Rosary whilst going from one church to another; there is a formula of prayers to be said at the holy door, the altar of the Blessed Sacrament, the altar of the Blessed Virgin, &c.; but this is not necessary, though very meritorious. It is sufficient to enter the church with religious thoughts and with the intention of gaining the jubilee, and there to pray devoutly in conformity with the intentions of his Holiness.

QUESTION 4. *Ought the prayers to be vocal?*

Many divines, and amongst them Ferraris (art. 3, no. 17), think that mental prayer is sufficient; a still greater number think that vocal prayer is necessary.

This is the more certain opinion, and consequently should be followed.

QUESTION 5. *How long should a person pray ?*

When the Bull specifies no length of time, a short but really devout prayer will suffice. A mere aspiration is not enough ; but a " Pater" and " Ave," or only one of the two, or its equivalent, would satisfy the condition.

When the Bull states that the faithful should pray for some time, *per aliquod temporis spatium*, five times the " Pater" and " Ave," or something equivalent, will leave no room for fears of not having satisfied. Hearing a Mass in the church with the intention of making a station will be sufficient ; unless it be a Mass of obligation, when another Mass or prayer is required.

QUESTION 6. *Should silence be observed in going from church to church ?*

It is very laudable to do so in a spirit of mortification and penance ; but not being commanded, it is not a necessary condition.

QUESTION 7. *If the crowd be so great as to prevent ingress to the church, what must be done ?*

It will be sufficient to pray at the door, or even in the burial-ground, if joined with the mass of the congregation ; because a person is thus a part of the whole body, and consequently is considered to be morally present at the church : if, on the contrary, it is necessary to visit an altar or chapel in the church, entrance is then required. When several altars or chapels are to be visited, at least a movement of the body towards

each before saying the corresponding prayer should be made, with the intention of visiting it.

QUESTION 8. *May a person visit a church twice on the same day, and thus satisfy the intentions expressed in the Bull, which requires a certain number of visits; or would a person satisfy for two days in counting from the first to the second vespers? For example, in making the stations at Rome, I finish to-day's visit of the four churches about three or four o'clock in the afternoon at St. John Lateran's; I leave the church, but immediately return to make my visit for the next day according to the ecclesiastical computation; I then proceed to St. Mary Major's, and visit that also; on the following day after twelve I visit the other two churches; and after my visits for that day I return to make my visits for the next; and so on during the fifteen days. Would this be complying with the intentions of the Pope?*

Some authors are of opinion that a person may thus satisfy, and their opinion is not without foundation; for the Bulls require a devout visit only, and the time being allowed to be computed civilly or ecclesiastically, from morning to night, or from sunset to sunset, it does not appear exactly contrary to the words of the Bull. Nevertheless, a great number are of the opposite opinion; and the faithful never follow a practice which diminishes by half the fatigue of the stations. We are inclined to think that it is contrary even to the words of the Bull: "*Per quindecim continuos vel interpolatos dies, sive naturales sive ecclesiasticos, nimirum a primis vespertis unius diei usque ad integrum ipsius subsequentis diei vespertinum crepusculum devote visitaverint.*"

QUESTION 9. *Can a Bishop increase or diminish the number of stations fixed by the Pope ?*

The Pope alone grants the jubilee ; the Bishops are delegated by him to publish it and to state the conditions ; consequently they cannot alter it on their own authority. If they increase the number of the stations, those they added would be of no utility with regard to the indulgence, and those they deducted would prevent its full effect ; for one station is reckoned a considerable part, even when there are thirty.

QUESTION 10. *If there are not four churches in a diocese, or if they are too far distant, what must the Bishop do ?*

In virtue of a universally-received custom, he may, when he thinks it expedient, designate a chapel, an altar, a cross, or any other object of public veneration, as a substitute for the church which is wanting, or which is too distant. When this designation has been made, confessors have not the power of making any alteration with respect to it, except in cases of sickness, infirmity, and in general when there is an impossibility of visiting the proper places ; as we shall mention in the following chapter : if, on the contrary, the parish-priests are empowered by the Bishop to fix upon the places, they can change them at pleasure. It is no longer doubtful as to whether the Bishop has the power of granting this faculty to his parish-priests ; in country parishes there is no other resource.

QUESTION 11. *May a person make his stations in a neighbouring parish ?*

The Bull does not mention this ; consequently we think he may, unless the Bishop orders otherwise. It

is supposed that the jubilee is commenced in this neighbouring parish, and that the person visits the proper places. For the same reason, part of the stations may be performed in one parish and part in another.

QUESTION 12. If a church or chapel designated by the Bishop should fall down or be burnt during the time fixed for the stations, what must be done?

The Bishop would designate another place for the stations, and would prolong the jubilee, if necessary, in favour of those who, on account of the accident, would be deprived of these advantages. Collet is of opinion that it would not be necessary to recommence the stations already performed. This appears perfectly just.

ARTICLE II.

WORKS OF PIETY PECULIAR TO EXTRAORDINARY JUBILEES.

These works are fasting and alms.

SECT. 1. *Fasting.*

1. In all times fasting has been considered a salutary practice of penance, as a suitable means of testifying our repentance, of combating the flesh, and of subduing the passions. It is not surprising, therefore, that the Church has employed it, particularly in extraordinary jubilees, the end of which is to appease the anger of God, or obtain from Him some signal benefit.

2. The fasts prescribed in extraordinary jubilees are three, to be observed in the same week, on Wednesday, Friday, and Saturday; and they cannot be changed or commuted except by proper authority, and for very strong reasons, to be mentioned below.

3. These fasts ought to be conformable to the custom of the country.

4. Children, aged persons, travellers, the infirm, labourers, and others, who are bound to observe the fasts of the Church, are obliged to observe the fasts prescribed for the jubilee, if they wish to gain it, or to obtain a lawful commutation. The reason is, that when the fast is a precept, it does not bind when its observance is impossible, or productive of serious inconvenience, as in the first case; but when the fast is a condition, as in the second case, it must be observed; because a favour granted on certain conditions always supposes the positive fulfilment thereof. The same may be said of the other works of piety prescribed by the Pope for the gaining of the jubilee. (Ferraris, art. 3, no. 33.)

5. Hence it follows, that they who are allowed to eat meat on the fasting-days of the Church are not thereby dispensed on the days fixed for the fast of the jubilee. If unable to abstain, they must obtain a commutation.

6. If on the days fixed by the Bishops a person be already bound to fast, by vow, by penance, or by ecclesiastical precept, he continues to gain the indulgence. He satisfies, at the same time, the existing obligation and the prescribed condition: this may be proved from the fact that the season of Lent, or Ember-week, is frequently the period fixed for a jubilee. Without this determination one fast would not satisfy the precept and the condition according to the Bull *Inter præteritos*, sect. 53. The Bishops would not be warranted in fixing Ember-week for the fast, if not authorised by the Bull.

SECT. 2. *Alms.*

1. Almsgiving is a work of mercy, strictly prescribed to all who can perform it, according to their state of life, and frequently commanded in Scripture. Daniel, addressing Nabuchedonosor, says, "Wherefore, O king, let my counsel be acceptable to thee, and redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor." (Dan. iv. 24.) And in Ecclesiasticus iii. 33 we are told, "Water quencheth a flaming fire, and alms resisteth sins." And our Saviour Himself saith, "But yet that which remaineth, give alms; and behold all things are clean unto you." (Luke xi. 41.) In these passages alms is recommended as a means of cleansing from sin; hence, as indulgences are intended to efface the punishment due to sin, the Popes have commanded alms as an efficacious means of obtaining this grace. Moreover, almsgiving is the completion of fasting, since by our fast something is reserved wherewith to assist the suffering poor.

2. Almsgiving, as well as fasting, is ordered in extraordinary jubilees as an essential condition of the indulgence; hence it is necessary to perform this work of mercy, or obtain its commutation. This condition, according to the opinion of most divines, applies to the poor. Monks, nuns, married women, children, in a word all, without exception, are subject to this condition. If they possess nothing, they ought to ask for what is necessary; religious from their superiors, wives from their husbands, children from their parents; if the poor cannot obtain the requisite means, they must procure a commutation. (Collet, p. 228: Ferraris, art. 3, no. 39, &c.)

3. It is universally admitted that it is not necessary

to give alms in person ; another may do it for us, even at his own expense, provided that it be done with our consent and for our intention ; a father of a family may give alms for his wife, children, and servants ; a superior for his community, provided that he informs them of his intention ; for it is necessary that the pious act of almsgiving should be considered before God to belong to the individual to whom it is to be advantageous, and for this there must be at least an act of his will. (Ferraris, *ibidem*.)

4. Divines distinguish two kinds of alms ; one which relieves the necessities of the body, the other which regards the wants of the soul ; one is corporal, the other spiritual.

When alms are mentioned, it is always to be understood of corporal relief ; the works of charity spiritual, however excellent in themselves, would not suffice to comply with the intentions of the bull. It is not necessary to give money ; food, clothes, or any thing that is useful to the indigent, constitutes corporal alms, and fully complies with the intentions of His Holiness.

5. To determine what should be given, the words of the Bull should be considered ; if a certain sum be fixed, which, however, is never done, there is no doubt but that the full amount should be bestowed. If the Bull requires that each one should give according to his ability, the rich are certainly bound to give much more than the poor. From this great difficulties would result to confessors and timorous consciences. The usual expressions of the Bulls are, that alms must be given. It is also added, that each one shall give according to his devotion, as the spirit of charity prompts him, as it seems pleasing to him, &c. According to this, how small soever the alms be, provided that it can be called

an alms, the condition will be fulfilled by it, although it will, perhaps, be very far from satisfying the divine or natural precept of almsgiving.

6. As the bull does not decide upon the class of persons upon whom the alms should be bestowed, it is sufficient to give it to those who have corporal wants, although they are not the poorest, nor such as ought to be assisted in preference. It would also suffice to give to an hospital, a poor community, or church, any thing that would be useful.

QUESTION 1. *If the person on whom the alms is bestowed be poor in appearance only, would the giver gain the indulgence?*

Divines generally answer in the affirmative; for by depriving one's self in favour of him who is supposed to be poor, a person really does give an alms in the natural acceptation of the word, and this suffices to fulfil the conditions of the bull. To exact the contrary would be neither prudent, conformable to true charity, nor possible.

QUESTION 2. *But if a person gave his alms to another to bestow on the poor, and this latter failed to do so, or if he gave it after the time fixed for the jubilee had expired, would he gain the indulgence?*

This question has been very much disputed. Many reasonably maintain that in this case the jubilee would be gained, because the alms is considered given, immediately a person parts with any thing for the assistance of the needy. We have just said that it is enough to give alms to an apparently poor person; why, therefore, should it not suffice, when the alms is given to another to bestow, who fails to perform your intention, or performs it too

late? Others deny it, because the alms required by the jubilee have not been given, except by commission; consequently, the condition not being observed, the act subordinate to that condition is null. Such is the opinion of Cardinal Lugo, Collet, Ferraris, and many others.

QUESTION 3. *Ought the alms to be given during the week appointed for fasting?*

Many are of opinion that it may be given during either of the two weeks; but the more common and the more probable, or at least the more secure, is, that all the works of piety prescribed for this kind of jubilee ought to be performed in the same week; for such appears to be the natural meaning of the bulls. (Ferraris, art 3, no. 43.)

If, however, the Popes express themselves differently, there will be no difficulty on the point. Gregory XVI. in his apostolical letters for the jubilee of 1833, assigned the space of three weeks for the performance of all the acts of piety, except the three fasts, which ought to be observed on the Wednesday, Friday, and Saturday of one week.

CHAPTER III.

PRIVILEGES OF THE JUBILEE.

WE have said that great privileges were attached to jubilees; we shall therefore proceed to shew what those privileges are. They are not always the same, and as they depend on the will of the Pope, we cannot reason *a pari*; the words of each Bull, and the clauses contained therein should be carefully examined.

ARTICLE I.

THE PRIVILEGE PECULIAR TO THE FAITHFUL.

To the faithful of all ages and conditions in life is granted the privilege of choosing a confessor from amongst all regular and secular priests, approved of by the Bishop of the diocese.

Nuns and their novices also have the power to select another confessor, but for the jubilee confession only, provided he be chosen from among those priests who are approved of for hearing the confessions of nuns. During the jubilee of 1750 a question arose, as to whether nuns could choose a confessor for the jubilee, approved of for another convent, but not for their own. Benedict XIV., reflecting that if their choice were confined to priests approved for their own convents only, they would have no privilege at all, declared in his Bull *Celebrationem*, January 1, 1751, sect. 11, that they would be permitted to choose a confessor from among all the priests approved for hearing the confessions of the nuns of any convent. Such also are the dispositions of the Bull of Leo XII.

When a confessor has been approved for confessing persons of a particular class only, such as scholars, men, &c., others not of that class, cannot select him for their jubilee confessor.

ARTICLE II.

PRIVILEGES GRANTED DIRECTLY TO CONFESSORS, BUT INDIRECTLY TO PENITENTS.

These are five : the power of absolving from reserved cases and from censures, of dispensing from irregularity, of commuting vows, of lengthening the jubilee, and of changing the works prescribed.

SECT. 1. *Privilege of absolving from reserved cases, and from censures.*

1. The Sovereign Pontiffs are accustomed to grant to confessors very ample powers of absolving those who confess to them, with the intention of gaining the jubilee, "from excommunication, suspension, and other ecclesiastical sentences or censures, inflicted by law or by superiors, for whatever reason, and reserved to the Bishops or to the Holy See; and from all sins, however enormous, reserved or not reserved; on enjoining a wholesome penance, and always supposing the requisite dispositions on the part of the penitent."

These are the words of the Bull of Benedict XIV. given for the extension of the jubilee of the Holy Year: *Benedictus Deus*, December 25, 1750, sect. 4. The same expressions are to be found in the Bulls of Pius VI. and Leo XII. Thus, nothing is excepted, not even the censures of the Bull *In Cœna Domini*; and probably not even heresy.

2. But those persons are always exempt who have incurred censures for injustice against a third person, and who have been publicly denounced as censured, although their names be not printed. If, however, they make the satisfaction required by justice, before the expiration of the term fixed for the jubilee, they may then be absolved. Censures of this kind were excepted by Innocent XIII., Clement XII., and by Benedict XIV. in his Bull of 1749, and also in the Bull just cited; by Clement XIV., Pius VII., and Leo XII.: this exception, moreover, is founded on nature and reason.

3. Confessors can absolve from all censures incurred, and from all sins committed, before or after the publication of the jubilee, even with the prospect of the

jubilee, and with the hope of being more easily pardoned, provided the penitent be sincerely contrite. But, according to the more probable opinion, they cannot absolve from censures without giving sacramental absolution; wherefore they could not absolve from censures if the penitent were not in proper dispositions to be absolved from his sins. The reason given is, that confessors have this power for the jubilee only; the penitent who is not disposed to profit by the jubilee cannot profit by power given solely for that indulgence.

4. If, on the contrary, a man receives absolution with the intention of performing all that is prescribed for the jubilee, but afterwards changes his intention, relapses into sin, and does not gain it, he is nevertheless free from his censures, and his sins are pardoned; because, relapsing into sin, or neglect of putting resolutions into practice, do not cause the revival of bonds which have been once broken. But Suarez, Viva, and Collet (p. 369), maintain, as more probable, that he would sin mortally, in not fulfilling the species of contract he has entered into with his confessor. Leo XII. in his Bull says, that he can scarcely consider such a person free from sin.

5. A confessor approved for a jubilee has not the power of reinstating in his functions a priest suspended by his Bishop; his powers, although very great, do not extend to this, and no one would dare to maintain the contrary.

SECT. 2. *Power of dispensing from irregularity.*

Divines are not unanimous with regard to dispensing from irregularity *ex delicto*. As this irregularity is the consequence of a sin which ought to be submitted to the keys of the Church, several theologians are of

opinion that a confessor has the power of dispensing from it; for, say they, he can absolve from sin, and from the punishment due to sin; therefore he can dispense from irregularity, which also arises from sin. As defenders of this opinion, Soto and Corduba are cited.

But the majority of doctors, among whom are Suarez, Molina, and a host of others of great celebrity, maintain that confessors are not possessed of this power, or at least that the reasons alleged do not prove that they are. Although irregularity is a consequence of, and even a punishment for sin, it is also true that it differs from a censure, that it does not convey the same idea, and that it is not removed in the same manner; consequently it cannot be comprised in the general clause concerning sins and censures.

Moreover, Benedict XIV. removed all doubt by expressly declaring in the Bull *Convocatis*, that he does not intend *by these present apostolical letters* to dispense, nor permit any priest to dispense from any known or secret irregularity, nor from any incapacity whatsoever. He grants the power of dispensing from secret irregularity, which proceeds *ex violatione censurarum*, as well with regard to the exercises of sacred functions, as to the receiving a higher order. This clause was renewed by Pius VI. and Leo XII.; the words of Benedict XIV. are quoted.

The irregularity here spoken of is in a manner connected with censure; and doubtless it is for this reason that the Pontiffs wished that there should be no limits in this respect. Nevertheless, it must be occult; which may happen although the censure was public; because the censure may be known, and still no one might be aware that the guilty person had not procured its removal before exercising his functions.

SECT. 3. *The privilege of commuting vows.*

1. It would be out of place to enter into an examination of what is meant by a vow, what are its species and obligations, and how a person may be freed from it; this will be found explained by those who speak of vows *ex professo*.

Vows of perpetual chastity, to enter religion, to go to Jerusalem, to visit the tombs of the Apostles at Rome, and of St. James in Galicia, are reserved to the Pope; all other vows are under the jurisdiction of the Bishop of the diocese, who, with just reason, can dispense from them, or commute them into other good works nearly equivalent.

2. Until the year 1700, in no Bull for the extension of the jubilee of the Holy Year do we find that the slightest power is given to confessors with regard to vows: this we learn from a theologian of that year, who made strict examination on the subject. It was only in the extraordinary jubilees, or, at all events, at Rome only, during the Holy Year, that vows could be commuted by confessors. Benedict XIV. granted them this faculty in his Bull *Convocatis*. Pius VI. followed his example in 1775; and Leo XII. did the same in his two Bulls for the jubilee of the Holy Year, and for its extension.

3. The vows which confessors are enabled to commute in virtue of this faculty are those which are subject to episcopal jurisdiction, and also those reserved to the Pope, whenever, according to theological principles, they devolve on the Bishops; and, amongst those reserved to his Holiness, Benedict XIV., Pius VI., and Leo XII., except vows of chastity, and entering into religion only. A vow made in favour of a third person is, of course, excepted, unless it has not been accepted,

or unless the third party renounced his claim to what had been promised ; because, in both latter cases, the vow is of the class of vows which produce an obligation towards God alone.

Simple vows, by which a person binds himself to a secular community, are really in favour of a third party, and consequently cannot be commuted in virtue of the jubilee. A confessor could not, in the time of jubilee, permit a Sister of Charity, or a Brother of the Christian Schools, to leave their congregations by commuting his vow. We here mean the simple vow made according to the rules of the congregation, or made with the consent of the superiors, and accepted by them ; for the secret vow of remaining in the house or congregation binds before God only, and therefore might be commuted during a jubilee.

4. A confessor is authorised by the Bull to commute only, not to dispense ; he ought not to go beyond the limits of this faculty, but follow the rules for commuting given by divines and casuists, observing a due medium between scrupulosity and negligence.

For this commutation there must be just grounds ; otherwise it would not only be illicit, but null. The three Pontiffs above mentioned forbid, in their Bulls, the commutation of vows preservative from sin, unless the acts of devotion substituted be considered equally efficacious with the vow.

5. A confessor can commute *in foro conscientiae* only, in favour of those who are truly desirous of gaining the jubilee, and perform all that is requisite. If, after this, the penitent changes his mind, and neglects to fulfil the conditions, the vow, lawfully commuted, does not revive.

6. If a penitent performs all that is necessary for gaining the jubilee, but forgets to demand the commu-

tation of a vow, he may, during the jubilee, apply to his confessor, or any approved priest, and obtain its commutation. The Bull, which grants the faculty of absolving from reserved cases and from censures, it is true, says that it cannot be done excepting only in the one confession, made with the intention of gaining the jubilee; but, in speaking of vows, it allows, without restriction, their commutation. Hence it is concluded, that this last privilege continues during the whole of the jubilee; and that penitents may obtain the commutation of vows which existed at the time of the jubilee confession, and also of those made during the jubilee. They may likewise obtain, after the termination of the jubilee, the commutation of vows which they had proposed to their confessors during the jubilee; because the priest is allowed to finish what he has begun. (Collet, p. 405). Some pretend that even when they have failed to apply for the commutation during the proper time, they may, nevertheless, obtain it after the jubilee; because, say they, they always have the right to a privilege to which they were entitled at the jubilee confession. Ferraris (art. 2, no. 51) and many others adopt this opinion; but Suarez, Bonacina, Collet, and others, will not allow it. It is a doubtful opinion; and consequently inadmissible in practice.

7. Leo XII., after the example of his predecessors Benedict XIV. and Pius VI., granted to confessors the power of commuting vows confirmed by oath; whence it follows, according to many divines, that they have the power of commuting simple oaths also, by which they were bound before God; because the bond of an oath is the same as that of a vow confirmed by an oath. (Ferraris, art. 2, no. 35.)

8. As it is a general principle, that laws which

impose burdens ought to be interpreted strictly, it is allowed that vows of chastity and of religion are reserved to the Pope, except when they have evidently for their object the virtue vowed, or a religious order properly so called. From this is inferred that a jubilee confessor can commute :

1. Both these vows, when they have been made conditionally, even when the condition being fulfilled, they have become obligatory, and when they are considered penal ; for instance, if I fall into such a sin, I will enter such a religious order ; if I commit such a fault, I will observe perpetual chastity, &c. The same may be said when the vow is alternative, even when one of the two things has become impossible, and when there would be no longer any choice ; because, in these different cases, the virtue itself was not proposed.

2. The vow of entering a congregation where simple vows only are taken, for then there would be no vow of religion.

3. The vow of receiving holy orders, or of not marrying ; for in these cases perpetual chastity is not intended, at least directly. In this class divines place vows made separately, each of which, singly, does not constitute perpetual chastity, although they do collectively ; for instance, a vow never to marry, and a vow never to sin against purity. These two vows cannot be observed without perpetual chastity ; and yet neither of them obliges to it. A jubilee confessor can, therefore, commute them with sufficient cause. But he must consider well the intention of the person, whether in making the latter vow he did not propose to join it to that which he had already made, and thus make the two one ; if such be the case, there can be no doubt but that perpetual chastity was intended.

4. The vow of continence between married persons for a determined time ; because, by these, it is evident that the persons vowing do not bind themselves to perpetual chastity.

5. Vows of chastity or of entering religion, made through fear, unjustly caused, are not reserved ; a jubilee confessor can commute them, if he acts conformably to the rules of prudence : such is the opinion of a great number of divines.

6. Vows of chastity or of entering into religion, made by persons under the proper age, may be commuted ; for they are not reserved, according to canon law, and the general opinion of theologians.

QUESTION 1. *Can a jubilee confessor commute a vow made never to ask the commutation of a vow ?*

This is answered in the affirmative ; because it does not belong to a private individual to limit the power of the Church. The Church preserves her jurisdiction over this vow, as over others ; consequently a jubilee confessor may commute it. (Ferraris, art. 2, no. 39.)

Some authors declare that such a vow is null, because, tending to the restriction of ecclesiastical authority, it is not *de meliori bono*, which is essential to a vow. (Sanchez, lib. iv. cap. 8, no. 21 ; Collet, p. 393.)

QUESTION 2. *Can the vow of never committing sins of incontinence be commuted ?*

Such a vow can never be dispensed with or commuted ; because there can be no reason for such commutation. It would be in some measure to permit a person to commit these sins, by releasing him from the religious obligation he has contracted of avoiding them.

QUESTION 3. *Is a confessor bound to commute a vow when asked?*

If the reasons given for commutation be insufficient, he is not only allowed but bound to refuse; on the other hand, if the reasons alleged be good, he would commit an injustice by refusing it; because the penitent has a right to obtain it. If, however, the confessor be too much embarrassed to decide upon what he should substitute, he may refer the penitent to some other confessor, or consult him himself upon what course he should pursue.

The principal reasons for commuting vows are: 1. Change of circumstances, of health, or condition, which renders the accomplishment of the vow more difficult: 2. A repugnance felt for the thing vowed, the violence which he would do himself, and his incapability of supporting it: 3. Scruples and anxieties caused by the vow: 4. When, all things being duly considered, the practices to be observed are not conformable to prudence, or to the case of the penitent.

It is not necessary for the confessor to require absolute certainty, for this would be a source of endless trouble. When he has reasonably studied the question, he ought to act for the best, and remain at ease on the point; and with still greater reason ought the penitent to follow his confessor's advice.

It is the general opinion that a jubilee confessor has not by right the power of commuting a vow from which the Bishop cannot dispense, but only by accident; as when the case will not admit of delay, and recourse to Rome is impossible; for this accidental power does not prevent the case from being reserved (Collet, p. 421). Therefore he cannot commute a vow of chastity made

by a person who has married, or is about to marry, without having first obtained dispensation from it.

He who has obtained a commutation of his vow is always at liberty to renounce the commutation, and resume the obligation of his vow, because the commutation is a privilege, and no one is bound to use a privilege.

A vow which has become impossible to be observed does not bind ; if the thing for which it was commuted becomes impossible, the person is not bound to that either : in this case the obligation of the vow discontinues as long as the impossibility exists.

The work of piety, or act of devotion, for which a vow of chastity has been commuted by the Pope, belongs to the class of unreserved cases ; and consequently may be commuted by a confessor during the jubilee.

SECT. 4. *The Prorogation of a Jubilee.*

1. All the Bulls contain a formal exception in favour of travellers ; those who are thus excepted may gain the jubilee on their return ; but they are bound to perform all that is requisite ; only, that instead of visiting four churches, they are bound to visit the cathedral or the church of the parish in which they are domiciliated.

Authors are not agreed on the interval allowed between their return and the performance of the devotions required for the indulgence ; some allow two months ; others, with greater reason, a fortnight at most. The Bishops state in their pastorals, the period beyond which it is unlawful to defer the performance of the conditions. This is required by the rules of prudence, and it is the only means of obviating the uncertainty.

2. Confessors approved for a jubilee can prolong it, according to the ordinary tenor of the Bulls, in favour of those who are lawfully hindered from complying with what is required, but who can perform them afterwards ; as, for instance, persons who are ill or recovering from illness, prisoners on the point of release, and others whose incapability will soon expire. If they will be for a very long time prevented from gaining the jubilee, it cannot be prolonged for them. Such is the general opinion. In the first case there is no doubt ; in the second, confessors would act against the usual words of the Bull, *In proximum tempus*, by granting a prorogation. Another means must be used, the commutation of the necessary works of devotion.

SECT. 5. *Commutation of the works prescribed.*

Benedict XIV., Pius VI., and Leo XII., by their Bulls for the extension of the Holy Year, grant to Bishops the power of dispensing from visiting the churches, nuns, women living in community cloistered or not cloistered, anchorets, hermits, all ecclesiastical and lay persons in prison, in captivity, prevented by serious infirmity, or lawfully hindered by any cause whatsoever, from visiting the stations. Instead of visits to the churches, these Popes advise that other acts of devotion, piety, or religion be enjoined.

The same Popes permit also the number of stations to be reduced by the Bishops for chapters, communities of men secular as well as regular, congregations, confraternities, universities, and colleges, who should go in procession to the churches specified. Seminaries are evidently included in this class, as also are parishes, for they are kinds of congregations ; and such is the usual interpretation of Bulls of this nature. This privilege

was used at Paris, Mans, and other places, in 1776 and 1826.

2. With regard to children who have not made their First Communion, and whom it is not thought proper to admit thereto, the same Pontiffs allow Bishops to commute this act of devotion into others.

3. In extraordinary jubilees, the Popes grant also the power of commuting the obligations of fasting and of giving alms in favour of those to whom these conditions are impossible or exceedingly difficult.

4. Anciently the Bulls permitted the commutation of any of the works prescribed, without distinction : they mention only fasting, alms, visiting the churches, and the prayers to be said there, but never confession for any class of persons, nor communion, except for children, as we have just mentioned.

5. In former times, confessors approved for the jubilee by the Bishops were allowed to commute the communion, and perhaps even confession for such as were not in mortal sin ; but this power is no longer granted.

If, however, it happened that a person who had prepared to communicate on the last day of the jubilee was taken ill or accidentally broke his fast, most divines teach that the confessor could change the communion for some other act of devotion, or prolong the jubilee. (Ferraris, art. 2, no. 56.)

6. Bishops have the power of commuting works prescribed out of the tribunal of penance, of authorising superiors of communities to do the same in favour of their subjects. The Bull grants them the faculty of thus delegating it, and it does not suppose that this delegated power is to be exercised in the internal tribunal.

Sanchez, Cardinal Lugo, and many others, declare that a jubilee confessor can commute the conditions out of the sacred tribunal in favour even of those who do not intend to confess to him, and also in favour of absent persons. This opinion, followed by Collet also, does not appear to be well grounded, because a confessor, as such, has no external jurisdiction: therefore it would be necessary that the Bishop should explain the matter, or that the Bull be couched in different terms. That of Leo XII. says, in mentioning the power of Bishops with regard to those who apply for commutations: “*Illis omnibus et singulis, sive per se ipsos, sive per eorum earumque regulares prælatos aut superiores, vel per prudentes confessarios, alia pietatis, charitatis aut religionis opera in locum visitationum hujusmodi præscribere possint ac valeant.*” Can it be reasonably inferred from this that confessors, or even parish-priests, are authorised to commute out of confession? There is at least room for doubt; so that there is not sufficient ground to warrant this course in practice.

7. Many theologians have taught that commutations may be made into works already obligatory by another title (Ferraris, art. 2, no. 53); a great number maintain the contrary. Amongst these latter is Benedict XIV., who decided in his encyclical letter *Inter præteritos* that works already prescribed do not suffice for the indulgence. In this letter he speaks of the jubilee.

CHAPTER IV.

OF THOSE WHO CAN GAIN A JUBILEE.

It may be seen in a great measure, from what has been already said, who they are who can gain a jubilee.

1. For the jubilee at Rome it is necessary to visit that city in person, there perform the stations, unless validly dispensed therefrom, confess to an approved confessor, and communicate within the appointed period.

2. Nevertheless, Benedict XIV. granted, by an express Bull, dated Dec. 7, 1749, to certain classes of persons the faculty of gaining the jubilee of the Holy Year without going to Rome: to anchorets, nuns, and postulants, prisoners, the sick and infirm, who are incapable of performing so long a journey. He explained in detail what persons ought to be considered as falling within any of these classes, and consequently susceptible of receiving the indulgence, and of participating in the advantages of the jubilee. Other Pontiffs before him had granted this favour to those whom we have just mentioned; but Pius VII. and Leo XII. did not deem it expedient to renew it.

3. With regard to an extended jubilee, and to the jubilee *ad instar*, those who are unable to comply with the requisite conditions must have recourse to commutation, as mentioned in the preceding chapter.

If, after having commenced, with good intentions, the specified works of piety, they be prevented from continuing them by sickness or death, the Pope grants them the plenitude of the jubilee; provided they confess their sins with contrition, and devoutly receive the Holy Communion.

QUESTION 1. *May a traveller gain a jubilee during his journey?*

Undoubtedly he may, if he performs all that is required; but not otherwise. If he is travelling in a country where the jubilee is published, and if he re-

mains there a sufficient length of time to visit the stations, nothing prevents him from participating in the same favours as the faithful of the locality ; because the jubilee, once published, may be gained by all in the country. We even think that a traveller might make his stations in different places ; provided they be all in the same country where the jubilee is published, and that he visits them in good faith.

It must be remarked that only the visiting of the churches is local ; the other conditions may be fulfilled elsewhere, even in places where the jubilee does not exist. But a person who confesses in any of these places would not enjoy the privileges of a jubilee confession.

QUESTION 2. *Can a Bishop approve a strange priest, and communicate to him the jubilee privileges, which he should receive at the hands of his own diocesan ?*

He can, as long as the jubilee lasts in his own diocese. Nothing appears to prevent this ; but out of that time he cannot ; for he is obliged to confine his acts of jurisdiction in the matter of the jubilee to the place assigned him. For the same reason, if he had resolved to publish the jubilee at a fixed time, he could not allow any one to gain it before that time, either in his own diocese or elsewhere.

QUESTION 3. *Can a person who is indifferent about a particular jubilee, and enters on a journey a few days before the expiration of the term of the indulgence, gain it on his return ?*

He can ; because the Bulls which grant this to travellers are expressed in general terms, and make no

exception. Yet he ought to repent of his negligence, in order to obtain the indulgence to its full extent.

Perhaps it would be necessary that, when he left, there should still have been time to make the requisite stations ; for, if he had delayed so long, that a sufficient number of days for this object did not remain, could he claim, after his return, a faculty which he had already forfeited before his departure ?

A person who had allowed the time fixed for the jubilee to pass, without profiting by it, might enter another diocese where it existed, then perform what was required, and gain the indulgence.

QUESTION 4. *Can a jubilee be gained more than once ?*

Before Benedict XIV. divines were very much divided on this point, as may be seen in the encyclical letter *Inter præteritos*, No. 84. The illustrious Pontiff decided, in his Bull *Convocatis*, No. 52, that the indulgence of the Holy Year might be gained anew by a second performance of the requisite duties ; but that the privileges could be used only at the first time. Leo XII. is silent on the subject.

QUESTION 5. *When the Pope does not express himself particularly on this question, can the jubilee be gained several times ?*

Navarre, Viva, Pontas (cas. 17), Ferraris (art 2, no. 25), and many others, declare in the affirmative ; because, according to the maxim of canon law, favours ought to be extended rather than diminished : "*Favores convenit ampliari.*" Others, however, among whom are Sanchez, Suarez, Layman, Bonacina, &c., hold the opposite opinion, and maintain that we must keep to the strict

meaning of the words, conformably to the axiom : "*Verba tantum valent quantum sonant.*" In such a diversity of opinions, it is certain that no one could rely upon a second absolution from censures or reserved cases, a second commutation of vows, or other favours of the jubilee ; but, these excepted, a person may laudably endeavour to gain the indulgence more than once, by repeating each time the necessary acts of devotion.

QUESTION 6. *When there is an absolute certainty that the jubilee has been published at Rome, can a person who is about to die, or about to proceed on a long journey, gain the jubilee, before it has been published in his own diocese ?*

Collet is of opinion that a person in either of these cases cannot safely count upon the privileges, but may try to gain the indulgence. But we can discover no reason for such an opinion. The Pope grants the jubilee on certain conditions regulated by the Bishop. But in the cases supposed, the conditions have not been regulated ; how, then, can any one obtain the benefit which depends upon them ?

QUESTION 7. *Is there any obligation of gaining a jubilee ?*

A jubilee is a favour granted by the Church to her children, not a commandment. Nevertheless, they who would neglect to turn it to account could scarcely be excused from sin ; because it would be an act of spiritual sloth, very opposite to the care each person ought to take of his soul. This might be a mortal sin, on account of the contempt shewn, or the scandal given.

QUESTION 8. *Can a jubilee have different degrees in its application ?*

No, not as to the privileges; for the privileges once validly applied are the same for all. But the indulgence, although plenary in the intentions of the Pontiff, is frequently only partial in its effects; consequently it admits of a great number of degrees, according to each person's dispositions, and according to the manner in which the necessary devotions have been performed.

QUESTION 9. *May one person gain the jubilee for another?*

He ought first to endeavour to gain it for himself; this is a duty of prudence and of well-ordered charity. Such appears to be the intention of the Sovereign Pontiff. But when, by repeating the works, he gains the jubilee a second time, he may without difficulty try to apply it to another *per modum suffragii*.

Whilst we were at Rome, Leo XII. published several indults which greatly reduced the number of stations, on condition of certain exercises of devotion, such as visiting the church of the Stigmata, assisting at the procession of the Rosary, &c. In two of these indults he permits the gaining of the jubilee a second time, for the souls in purgatory; therefore in these cases there can be no doubt whatever on the question.

CHAPTER V.

THE SUSPENSION OF INDULGENCES DURING THE JUBILEE.

IN order to excite the piety and devotion of the faithful towards SS. Peter and Paul, and to induce the faithful to visit the sacred relics of these holy Apostles at Rome, the Pontiffs are accustomed to suspend all other indulgences throughout the whole Christian world during the Holy Year.

Sixtus IV., the first who adopted the measure, declared all other indulgences suspended, in the Bull issued for the jubilee of 1475. Alexander VI. published an express decree for a similar suspension in the year 1500; Clement VII. and Julius III., after the example of Sixtus IV., published only one Bull for the jubilee and the suspension of indulgences. Gregory XIII. published two separate Bull for the same purposes in 1575, as Alexander VI. had done. Since that period, all the Popes have published two separate Bulls for the jubilee and the suspension of indulgences. Leo XII. announced the jubilee in a Bull of May 24, 1824; and on June 20, he sent forth another Bull for the suspension of indulgences.

In the Bulls of Sixtus IV. and Gregory XIII. plenary indulgences only were mentioned, wherefore many divines were of opinion that partial indulgences might still continue to be gained: the term *Omnes indulgentiæ*, used by the other Pontiffs, were, they said, to be explained by the more favourable words of the first two; because in canon law, *odia sunt restringenda*. Benedict XIV. terminated this dispute, as he did many others, by declaring partial as well as plenary indulgences suspended.¹ Leo XII. used the same form.

Also are suspended all powers and indults of absolving, even from cases reserved to the Holy See, and from censures, of commuting vows, or of dispensing from irregularities and impediments, whether granted to churches, monasteries, or hospitals, &c.; whether concerning beads, images, or medals; whether given in general or in particular, &c.

¹ "Cæteras omnes et singulas indulgentias, tam plenarias quam non plenarias, etiam perpetuas suspendimus et suspensas esse declaramus."—*Constit.*

From this suspension, however, are excepted :

1. Indulgences *in articulo mortis*, and consequently the power of delegating to this effect.

2. The indulgences granted by Benedict XIV. for the Angelus.

3. The indulgence of seven years and seven quarantines attached to the devotion of the Forty Hours, by Benedict XIII. for the Holy Year, May 2, 1725, and renewed by Leo XII. for the year 1825.

4. The indulgences granted by Innocent XI. and Innocent XII. to those who should accompany, or cause others to accompany, with lighted tapers, the Holy Viaticum, when carried to the sick.

5. The indulgences, which granted by legates *à latere*, apostolic nuncios, Archbishops and Bishops are accustomed to grant when they officiate pontifically, as at the consecration of a church, or at other times. The Pope suspends his own indulgences, but does not touch those which do not come from him directly.

6. The indulgence of privileged altars, and all indulgences which are applicable to departed souls only.

7. The faculties granted to their respective officers and missionaries by the Inquisition, the Propaganda, and Penitentiary ; those possessed by Bishops, and other superior prelates, of absolving their subjects from certain secret sins, cases reserved to the Pope, and also in many public cases, according to the statutes of canon law and the tenor of the apostolic indults ; and, in fine, those possessed by superiors of religious orders relatively to their inferiors.

The indulgences granted for one year only at the commencement of the Holy Year, or even a short time previous, are not excepted, otherwise they would be illusory. The same holds good with regard to the facul-

ties granted to Bishops for the ordinary government of their dioceses, such as dispensing for matrimony, admitting to Sacred Orders *extra tempora* (out of the usual time), &c.

Such are substantially the contents of the Bull of Leo XII.; they are founded on the Bulls of Benedict XIV. already quoted, from which it is not probable there will hereafter be any departure.

This last Pontiff rendered applicable to the souls in purgatory, during the Holy Year, all the indulgences suspended for the living; and the same favour was granted by Leo XII.

Moreover, the doctors of Rome declare that they who are empowered to bless beads, crosses, and medals, to admit into confraternities, &c., can use this faculty, only on condition that they inform the faithful that the indulgences attached to these particular objects or devotions are applicable during the jubilee to the souls in purgatory only.

We have seen several rescripts issued during the year 1825, which contained this clause: "Excepto tamen de prædictis indulgentiis currenti anno jubilæi, quoad vivos." These words are in favour of the opinion just given.

8. Indulgences, indults, and privileges granted for a certain number of years, five or seven years for instance, are suspended, as the rest; but Viva, and many other divines of weight, say that after the jubilee a year may be added to those originally fixed; because, say they, the Pope having granted this number of years, there is a right to the full number, whereas there would be one too few, if they could not make it up after the jubilee.

9. The suspension of these indulgences, privileges, powers, &c. commences at the first vespers of Christ-

mas, on December 24, and ends at the vespers of the same day on the following year. (Ferraris, art. 1, no. 22.)

10. A person who, during the suspension, performs *bona fide* (with inculpable ignorance), the devotions to which certain indulgences are attached, but is not aware of their suspension, gains nothing: his ignorance and good faith do not remove the suspension, which has proceeded from legitimate authority.

Indulgences are not suspended by the Pope during a jubilee of extension; but Bishops, if they think proper, may suspend them in their dioceses; as they have the power of hindering the publication of the jubilee, they have the power of stopping it, and consequently of suspending it. This was done by M. de Grimaldi, Bishop of Mans, in 1776. Such a measure may attach greater importance to the grace of the jubilee. It can be extended to plenary indulgences only, which appears to be sufficient.

We do not here decide, that, as in the suspension commanded by the Pope, it is impossible to gain the suspended indulgences; there are certainly reasons for doubting it; but parish-priests should not hold them out to the faithful, nor assist them in endeavouring to gain them, unless the Pope has allowed them to be applied to the souls in purgatory. In this case, it would not only be lawful for priests to allow the faithful to perform the requisite conditions, but they ought to advise and excite the people thereto, by shewing the merit which will accrue to them, and also from the motive of hastening the happiness of those who are as yet separated from God. This wish is expressed by Benedict XIV. in the Bull by which he suspends all indulgences during the Holy Year 1750.

SUPPLEMENT.

New Decision concerning Privileged Altars.

Quæritur : Si a S. Sede indultum locale altaris privilegiati concedatur, neque ulla facta sit mentio, nec in supplici libello, nec in rescripto de qualitate altaris ; sit ne fixum scilicet, vel portatile, an altare censi possit privilegiatum, etiamsi sit portatile ?

Resp. S. Congreg. Negativè.

In quorum fidem, &c. Datum Romæ, &c.

BEATISSIME PATER,

In variis Galliarum diocesisibus, et specialiter in diocesi Cenomanensi, permultæ exstant confraternitates SS. Rosarii, B. M. de Monte Carmelo, SS. Cordis Jesu, &c.

Diversæ illæ confraternitates, ex speciali S. Sedis facultate, ab episcopis, cum brevi formula, fuerunt erectæ : nomina confratrum et consorum in particularibus registris inscribuntur, sed ad directorem archiconfraternitatis non mittuntur, nec administratores pro unaquaque fraternitate eliguntur.

Cenomanensis episcopus, omnes fidelium anxietates præcavere aut sedare volens, a Beatitudine vestra humiliter postulat :

1. An aliqua determinata formula necessaria fuit sub pœna nullitatis ?

2. An necesse sit, sub eadem pœna, ut administratores eligantur ?

In utraque hypothesi, omnes fraternitates erectæ essent nullæ ?

3. An episcopus designare possit directorem uniuscujusque confraternitatis suæ diocesis, sive jam existentis, sive ab ipso, ex speciali apostolica facultate, erectæ ?

4. An director, ab episcopo sic designatus, eo ipso rosaria, cum applicatione indulgentiarum, et scapularia benedicere ac imponere possit?

Valde optandum est ut claræ et faciles tradantur regulæ circa hoc punctum quotidianæ praxis.

Sacra Congregatio Rituum sacrisque reliquiis præposita ad præfata dubia respondendum esse duxit ut infra :

Ad primum—Negativè, quia formula præscribitur tantum pro erectione sodalitatum a regularibus peragenda.

Ad secundum—Negativè, quia administratorum electio erit tantum ad bonum sodalitatum regimen, minime vero ad validitatem erectionis necessaria.

Ad tertium—Affirmativè.

Ad quartum—Negativè, nisi in hujusmodi concessionibus facta sit mentio de facultate rectoribus pro tempore tradenda pro rosariorum, coronarum seu scapulariorum benedictione.

In quorum fidem datum Romæ, ex secretariâ Congregationis Indulgentiarum, die 18 Novembris, 1842.

Locus } Sig. C. CARD. CASTRACANE, Præf.
sigilli. } H. SINNASI, Sect.

THE END.



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